THE

RUDIMENTS

OF

ENGLISH GRAMMAR

ADAPTED TO THE

USE of SCHOOLS;

WITH

EXAMPLES

OF

ENGLISH COMPOSITION.

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A NEW EDITION, CORRECTED.

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BRITISH MUSEUM

THE PREFACE.

IN the firſt compoſition of the *Rudiments of Engliſh Grammar*, I had no farther views than to the uſe of ſchools; and, therefore, contented myſelf with explaining the fundamental principles of the language, in as plain and familiar a manner as I could. In this re-compoſition of the work I have preſerved the ſame views, and therefore have retained the method of *queſtion and anſwer*, becauſe I am ſtill perſuaded, it is both the moſt convenient for the maſter, and the moſt intelligible to the ſcholar. I have alſo been ſo far from departing from the ſimplicity of the plan of that ſhort grammar, that I have made it, in ſome reſpects, ſtill more ſimple; and I think it, on that account, more ſuitable to the genius of the Engliſh language. I own I am ſurpriſed to ſee ſo much of the diſtribution, and technical terms of the Latin grammar, retained in the grammar of our tongue; where they are exceedingly aukward, and abſolutely ſuperfluous; being ſuch as could not poſſibly have entered into the head of any man, who had not been previouſly acquainted with Latin.

Indeed, this abſurdity has, in ſome meaſure, gone out of faſhion with us; but ſtill ſo much of it is retained, in all the grammars that I have ſeen, as greatly injures the uniformity of the whole; and the very ſame reaſon that has induced ſeveral grammarians to go ſo far as they have done, ſhould have induced them to go farther. A little reflection may, I think, ſuffice to convince any perſon, that we have no more buſineſs with *a future tenſe* in our language, than we have with the whole ſyſtem of Latin moods and tenſes; becauſe we have no modification of our verbs to correſpond to it; and if we had never heard of a future tenſe in ſome other language, we ſhould no more have given a particular name to the combination of the verb with the auxiliary *ſhall* or *will*, than to thoſe that are made with the auxiliaries *do*, *have*, *can*, *muſt*, or any other.

The only natural rule for the uſe of technical terms to expreſs time, &c. is to apply them to diſtinguiſh the different modifications of words; and it ſeems wrong to confound the account of *inflections*, either with the grammatical uſes of the *combinations* of words, of the *order* in which they are placed, or of the *words which expreſs relations*, and which are equivalent to inflections in other languages.

When-

Whenever this plain rule is departed from, with reſpect to any language whatever, the true ſymmetry of the grammar is loſt, and it becomes clogged with ſuperfluous terms and diviſions. Thus we ſee the optative mood, and the perfect and pluperfect tenſes of the paſſive voice, abſurdly transferred from the Greek language into the Latin, where there were no modifications of verbs to correſpond to them. The authors of that diſtribution might, with the very ſame reaſon, have introduced the dual number into Latin; and *duo homines* would have made juſt as good a dual number, as *utinam amem* an optative mood, or *amatus fui* a perfect tenſe. I cannot help flattering myſelf that future grammarians will owe me ſome obligation, for introducing this uniform ſimplicity, ſo well ſuited to the genius of our language, into the Engliſh grammar.

It is poſſible I may be thought to have leaned too much from the Latin idiom, with reſpect to ſeveral particulars in the ſtructure of our language; but I think it is evident, that all other grammarians have leaned too much to the analogies of that language, contrary to our modes of ſpeaking, and to the analogies of other languages more like our own. It muſt be allowed, that the cuſtom of

ſpeaking is the original, and only juſt ſtandard of any language. We ſee, in all grammars, that this is ſufficient to eſtabliſh a rule, even contrary to the ſtrongeſt analogies of the language with itſelf. Muſt not this cuſtom, therefore, be allowed to have ſome weight, in favour of thoſe forms of ſpeech, to which our beſt writers and ſpeakers ſeem evidently prone; forms which are contrary to no analogy of the language with itſelf, and which have been diſapproved by grammarians, only from certain abſtract and arbitrary conſiderations, and when their deciſions were not prompted by the genius of the language; which diſcovers itſelf in nothing more than in the general propenſity of thoſe who uſe it to certain modes of conſtruction?

There ſeems to be a kind of claim upon all who make uſe of a language to do ſomething for its improvement; and the beſt thing we can do for ours at preſent, is to exhibit its actual ſtructure, and the varieties with which it is uſed. When theſe are once diſtinctly pointed out, and generally attended to, the beſt forms of ſpeech, and thoſe which are moſt agreeable to the analogy of the language, will ſoon recommend themſelves, and come into general uſe; and when, by this means, the language ſhall be written with ſufficient uni-

uniformity, we may hope to ſee a compleat grammar of it. At preſent, it is by no means ripe for ſuch a work; but we may approximate to it very faſt, if all perſons who are qualified to make remarks upon it will give a little attention to the ſubject. In ſuch a caſe, a few years might be ſufficient to complete it. The progreſs of every branch of real ſcience ſeems to have been prodigiouſly accelerated of late. The preſent age may hope to ſee a new and capital æra in the hiſtory of every branch of uſeful knowledge; and I hope that the Engliſh language, which cannot fail to be the vehicle of a great part of it, will come in for ſome ſhare of improvement, and acquire a more fixed and eſtabliſhed character than it can boaſt at preſent.

But our grammarians appear to me to have acted precipitately in this buſineſs, and to have taken a wrong method of fixing our language. This will never be effected by the arbitrary rules of any man, or body of men whatever; becauſe theſe ſuppoſe the language actually fixed already, contrary to the real ſtate of it; whereas a language can never be properly fixed, till all the varieties with which it is uſed, have been held forth to public view, and the general preference of certain forms have been declared by the general

practice afterwards. Whenever I have mentioned any variety in the grammatical forms that are uſed to expreſs the ſame thing, I have ſeldom ſcrupled to ſay which of them I prefer; but this is to be underſtood as nothing more than a conjecture, which time muſt confirm or refute.

A circumſtance which may give us hopes to ſee the ſpeedy accompliſhment of the deſign of completing the grammar of our language, is the exceeding great ſimplicity of its ſtructure, ariſing, chiefly, from the paucity of our inflections of words. For this we are perhaps, in ſome meaſure, indebted to the long-continued barbariſm of the people from whom we received it. The words we afterwards borrowed from foreign languages, tho' they now make more than one half of the ſubſtance of ours, were like more plentiful nouriſhment to a meagre body, that was grown to its full ſtature, and become too rigid to admit of any new modification of its parts. They have added conſiderably to the bulk and gracefulneſs of our language; but have made no alteration in the ſimplicity of its original form.

Grammar may be compared to a treatiſe of *Natural Philoſophy*; the one conſiſting of obſervations,

ſervations on the various changes, combinations, and mutual affections of words; and the other on thoſe of the parts of nature; and were the language of men as uniform as the works of nature, the *grammar of language* would be as indiſputable in its principles as the *grammar of nature*. But ſince good authors have adopted different forms of ſpeech, and in a caſe which admits of no ſtandard but that of *cuſtom*, one authority may be of as much weight as another; the *analogy of language* is the only thing to which we can have recourſe, to adjuſt theſe differences. For language, to anſwer the intent of it, which is to expreſs our thoughts with certainty in an intercourſe with one another, muſt be fixed and conſiſtent with itſelf.

By an attention to theſe maxims hath this grammatical performance been conducted. The beſt and the moſt numerous authorities have been carefully followed. Where they have been contradictory, recourſe hath been had to analogy, as the laſt recourſe. If this ſhould decide for neither of two contrary practices, the thing muſt remain undecided, till all-governing cuſtom ſhall declare in favour of the one or the other.

As to a public *Academy*, inveſted with authority to aſcertain the uſe of words, which is a pro-

a project that ſome perſons are very ſanguine in their expectations from, I think it not only unſuitable to the genius of a *free nation*, but in itſelf ill calculated to reform and fix a language. We need make no doubt but that the beſt forms of ſpeech will, in time, eſtabliſh themſelves by their own ſuperior excellence: and, in all controverſies, it is better to wait the deciſions of *Time*, which are ſlow and ſure, than to take thoſe of *Synods*, which are often haſty and injudicious. A *manufacture* for which there is a great demand, and a *language* which many perſons have leiſure to read and write, are both ſure to be brought, in time, to all the perfection of which they are capable. What would *Academies* have contributed to the perfection of the *Greek* and *Latin* languages? Or who, in thoſe free ſtates, would have ſubmitted to them?

The propriety of introducing the *Engliſh Grammar* into *Engliſh Schools*, cannot be diſputed; a competent knowledge of our own language being both uſeful and ornamental in every profeſſion, and a critical knowledge of it abſolutely neceſſary to all perſons of a liberal education. The little difficulty there is apprehended to be in the ſtudy of it, is the chief reaſon, I believe, why it hath been ſo much neglected. The *Latin* was ſo complex a lan-

a language that it made, of neceſſity (notwithſtanding the *Greek* was the learned tongue at Rome) a conſiderable branch of Roman ſchool education: whereas ours, by being more ſimple, is, perhaps, leſs generally underſtood. And though the *Grammar School* be, on all accounts, the moſt proper place for learning it; how many Grammar Schools have we, and of no ſmall reputation, which are deſtitute of all proviſion for the regular teaching of it! all the ſkill that our youth at ſchool have in it, being acquired in an indirect manner; *viz.* by the mere practice of uſing it in verbal tranſlations.

Indeed, it is not much above a century ago, that our native tongue ſeemed to be looked upon as below the notice of a claſſical ſcholar; and men of learning made very little uſe of it, either in converſation, or in writing. And even ſince it hath been made the vehicle of knowledge of all kinds, it hath not found its way into the ſchools appropriated to language, in proportion to its growing importance; moſt of my cotemporaries, I believe, being ſenſible that their knowledge of the grammar of their mother tongue hath been acquired by their own ſtudy and obſervation, ſince they have paſſed the rudiments of the ſchools.

To obviate this inconvenience, we must introduce into our schools *English Grammar*, *English Compositions*, and frequent *English Translations* from authors in other languages. The common objection to English Compositions, that it is like requiring brick to be made without straw; (boys not being supposed to be capable of so much reflection, as is necessary to treat any subject with propriety) is a very frivolous one: since it is very easy to contrive a variety of exercises introductory to *Themes* upon moral and scientifical subjects; in many of which the whole attention may be employed upon language only; and from thence youth may be led on in a regular series of compositions, in which the transition from *language* to *sentiment* may be as gradual and easy as possible.

An Appendix would have been made to this Grammar of examples of *bad English*; for they are really useful; but that they make so uncouth an appearance in print. And it can be no manner of trouble to any teacher to supply the want of them, by a false reading of any good author, and requiring his pupils to point and rectify his mistakes (*a*).

(*a*) For this purpose, and that of resolving words into their roots, the lessons at the end may be very useful.

ADVER-

ADVERTISEMENT.

By J. BRETLAND, Jun.

THE following Letter from Dr. PRIESTLEY to me J. BRETLAND, Jun. containing a compliment to which I am very far from thinking myſelf intitled, ſhows, that I had his leave to make what alterations and additions I might pleaſe in his Introduction to Engliſh Grammar. Indulged with that liberty, I have ventured to make ſuch as appeared to me proper. The alterations are few and of no great conſequence. The principal additions, for ſeveral of which I own myſelf indebted to others, will be met with in the Syntax and Proſody. The paragraphs are now numbered, that teachers and pupils may be able with greater eaſe and readineſs to find any particular rule or obſervation, which they may want to conſult.

As this manual ſeems to have been chiefly, though not ſolely, intended for the uſe of thoſe, who wiſh to acquire a knowledge of the moſt neceſſary rules of Engliſh Grammar, without learning any other language than their own, I have ſupplied what I thought wanting with a ſpecial view to their benefit. At the ſame time I am not aware of having done any thing, that will render it leſs uſeful to others alſo than it

was

was before. And, as I flatter myſelf that I have not injured, if I have not improved it, I truſt that it will be ſufficient to ſcreen me from cenſure, that I have been inſtrumental in getting a work to be reprinted, which has been always juſtly celebrated for the peculiar ſimplicity of its plan, and, though frequently inquired for, was no longer to be procured.

TO THE

Rev. Mr. BRETLAND, *Exeter.*

DEAR SIR,

AS my preſent purſuits allow me no leiſure to attend to my Engliſh Grammar, *I think myſelf happy that you think it worth your while* to publiſh a new edition of it, being confident that you, who have been ſeveral years in the practice of teaching it, muſt be much better qualified to improve it than I ſhould now be. I therefore very chearfully and thankfully leave it entirely to yourſelf, to publiſh it with whatever additions, or alterations, you may think proper.*

I am, with the greateſt reſpect, Dear Sir, yours ſincerely, *J. PRIESTLEY.*

Birmingham, Sept. 14, 1785.

* J. BRETLAND will derive no pecuniary advantage from the republication of this work. He will think himſelf ſufficiently rewarded for his trouble, if what he has done ſhould meet with the approbation of his worthy friend, the author, and of the publick.

THE

The RUDIMENTS of ENGLISH GRAMMAR.

The General Diſtribution.

1. LANGUAGE is a method of conveying our ideas to the minds of other perſons; and the *grammar* of any language is a collection of obſervations on the ſtructure of it, and a ſyſtem of rules for the proper uſe of it.

2. Every language conſiſts of a number of words, and words conſiſt of letters.

3. In the Engliſh language the following twenty-ſix letters are made uſe of; A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, ſ, s; T, t; U, u; V, v; W, w; X, x; Y, y; Z, z.

4. Five of theſe letters, viz. *a*, *e*, *i*, *o*, *u*, are called *vowels*, and are capable of being diſtinctly ſounded by themſelves. *Y* is alſo ſometimes uſed as a vowel, having the ſame ſound as *i*. The conjunction of two vowels makes a *diphthong*, and of three a *triphthong*.

5. The reſt of the letters are called *conſonants*, being ſounded in conjunction with vowels. Of theſe, however, *l*, *m*, *n*, *r*, *f*, *s*, are called *ſemi-vowels*, giving an imperfect ſound without the help of a vowel; and *l*, *m*, *n*, *r*, are, moreover, called *liquids*.—But *b*, *c*, *d*, *g*, *k*, *p*, *q*, *t*, are called *mutes*, yielding no ſound at all without the help of a vowel.

6. Any number of letters, which together give a diſtinct ſound, make a *ſyllable*; and ſeveral ſyllables are generally uſed to compoſe a word.

7. Having given this view of the conſtituent parts of the Engliſh language, I ſhall conſider the Grammar of it under the following heads.

8. I. Of the inflections of words.

9. II. Of the grammatical uſe and ſignification of certain words; eſpecially ſuch as the paucity of inflections obliges

obliges us to make uſe of, in order to expreſs what, in other languages, is effected by a change of termination, &c.

10. III. Of Syntax, comprifing the order of words in a ſentence, and the correſpondence of one word to another.

11. IV. Of Proſody, or the rules of verſification.

12. V. Of grammatical figures.

13. I ſhall adopt the uſual diſtribution of words into eight claſſes, viz *.

14. NOUNS, ADJECTIVES, PRONOUNS, VERBS, ADVERBS, PREPOSITIONS, CONJUNCTIONS, and INTERJECTIONS.

* I do this in compliance with the practice of moſt *Grammarians*; and becauſe, if any number, in a thing ſo arbitrary, muſt be fixed upon, this ſeems to be as comprehenſive and diſtinct as any. All the innovation I have made hath been to throw out the *Participle*, and ſubſtitute the *Adjective*, as more evidently a diſtinct part of ſpeech.

PART I.

Of the INFLECTIONS *of* WORDS.

SECTION I.

Of the INFLECTIONS *of* NOUNS.

15. Q. WHAT is a NOUN?

A. A NOUN, or (as it is ſometimes called) a SUBSTANTIVE, is the name of any thing: as *a Horſe, a Tree; John, Thomas.*

16. Q. How many kinds of nouns are there?

A. Two; PROPER and COMMON.

17. Q. Which are nouns, or ſubſtantives, COMMON?

A. Such as denote the kinds or ſpecies of things; as *a Man, a Horſe, a River*; which may be underſtood of any man, any horſe, or any river.

18. Q. Which are called nouns, or ſubſtantives, PROPER?

A. Such as denote the individuals of any ſpecies; as *John, Sarah, the Severn, London.*

19. Q. What

19. Q. What changes of termination do nouns admit of?

A. The terminations of nouns are changed on two accounts principally: NUMBER, and CASE; and ſometimes alſo on account of GENDER.

20. Q. How many NUMBERS are there; and what is meant by NUMBER?

A. There are two Numbers; the SINGULAR, when one only is meant; and the PLURAL, when more are intended.

21. Q. How is the plural number formed?

A. The plural number is formed by adding [*s*] to the ſingular; as *River, Rivers*; *Table, Tables*: Or, [*es*] where [*s*] could not otherwiſe be ſounded; viz. after [*ch*] [*s*] [*sh*] [*x*] and [*z*] as *Fox, Foxes*; *Church, Churches*.

22. Q. What *exceptions* are there to this general rule?

A. There are two principal exceptions to this rule. 1. The plural of ſome nouns ends in [*en*] as *Ox, Oxen*. 2. When the ſingular ends in [*f*] or [*fe*] the plural uſually ends in [*ves*] as *Calf, Calves*; *Wife, Wives*. Though there are ſome few of theſe terminations that follow the general rule; as *Muff, Muffs*; *Chief, Chiefs*.

23. Q. Suppoſe a noun end in [*y*]?

A. In the plural it is changed into *ies*; as *Fairy, Fairies*; *Gallery, Galleries.*

24. Q. Are there no other irregularities in the formation of numbers, beſides thoſe that are taken notice of in theſe exceptions?

A. There are ſeveral plural terminations that can be reduced to no rule; of which are the following, *Die, Dice*; *Gooſe, Geeſe*; *Foot, Feet*; *Tooth, Teeth.*

25. Q. Is the plural termination always different from the ſingular?

A. No. They are ſometimes the very ſame; as in the words *Sheep, Deer, &c.*

26. Q. Have all nouns a ſingular termination?

A. No. Some nouns have only a plural termination in uſe; as *Aſhes, Bellows, Lungs.*

27. Q. What are the CASES of nouns?

A. CASES are thoſe changes in the terminations of nouns, which ſerve to expreſs their relation to other words.

28. Q. How many caſes are there?

A. There are two caſes; the NOMINATIVE and the GENITIVE.

29. Q. What is the NOMINATIVE caſe?

A. The NOMINATIVE caſe is that in which we barely name a thing; as *a Man, a Horſe.*

30. Q. What is the GENITIVE caſe?

A. The

A. The GENITIVE case is that which denotes property or poſſeſſion; and is formed by adding [*s*] with an apoſtrophe before it to the nominative; as *Solomon's Wiſdom*; *The Men's wit*; *Venus's beauty*; or the apoſtrophe only in the plural number, when the nominative ends in [*s*] as the *Stationers' arms*.

31. Q. Is the relation of property or poſſeſſion always expreſſed by a genitive caſe?

A. No. It is likewiſe expreſſed by the particle [*of*] before the word; as *the wiſdom of Solomon*; *the beauty of Venus*; *the arms of the Stationers*.

32. Q. How many GENDERS are there? and what is meant by *Gender?*

A. There are two GENDERS; the MASCULINE, to denote the male kind, and the FEMININE, to denote the female.

33. Q. By what change of termination is the diſtinction of gender expreſſed?

A. The diſtinction of gender (when it is expreſſed by a change of termination) is made by adding [*eſs*] to the maſculine to make it feminine; as *Lion*, *Lioneſs*; *Heir*, *Heireſs*.

SECTION II.

Of the INFLECTIONS *of* ADJECTIVES.

34. Q. WHAT are ADJECTIVES?

A. ADJECTIVES are words that denote the properties or qualities of things; as *good, tall, ſwift.*

35. Q. On what account do adjectives change their terminations?

A. Adjectives change their terminations on account of COMPARISON only.

36. Q. How many degrees of compariſon are there?

A. There are three degrees of compariſon; the POSITIVE, in which the quality is barely mentioned; as *hard*: the COMPARATIVE, which expreſſes the quality ſomewhat increaſed, and is formed by adding [*r*] or [*er*] to the poſitive; as *harder*: and the SUPERLATIVE, which expreſſeth the higheſt degree of the quality, by adding [*ſt*] or [*eſt*] to the poſitive; as *hardeſt.*

37. Q. Are all adjectives compared in this manner?

A. No. Some adjectives are compared very irregularly; as the following:

Poſ.

Pos.	Comp.	Sup.
Good,	*Better,*	*Beſt,*
Bad,	*Worſe,*	*Worſt,*
Little,	*Leſs,*	*Leaſt,*
Much,	*More,*	*Moſt.*
Near,	*Nearer,*	*Neareſt* or *next.*
Late,	*Later,*	*Lateſt* or *laſt.*

Some comparatives form a ſuperlative by taking *moſt*, and ſome adjectives have only *two* degrees of compariſon; as, *Fore, former, foremoſt; middle, middlemoſt; nether, nethermoſt; outer, outermoſt*, or *outmoſt; under, undermoſt; up, upper, uppermoſt; very, verieſt.*

38. Q. Are the degrees of compariſon always expreſſed by a change of termination?

A. No. Some adjectives, and eſpecially *Polyſyllables*, to avoid a harſhneſs in the pronunciation, are compared, not by change of termination, but by particles prefixed; as *benevolent, more benevolent, moſt benevolent.*

SECTION III.

Of the INFLECTIONS *of* PRONOUNS.

39. Q. WHAT are PRONOUNS?

A. PRONOUNS are words that are uſed as ſubſtitutes for nouns, to prevent the too frequent and tireſome repetition of them; as *He did this or that*, inſtead of expreſſly naming the perſon doing, and the thing done, every time there is occaſion to ſpeak of them.

40. Q. How many kinds of pronouns are there?

A. There are four kinds of pronouns; PERSONAL, POSSESSIVE, RELATIVE, and DEMONSTRATIVE.

41. Q. Have not ſome pronouns a caſe peculiar to themſelves?

A. Yes. It is generally called the OBLIQUE caſe; and is uſed after moſt verbs and prepoſitions.

42. Q. Which are the PERSONAL pronouns?

A. The PERSONAL pronouns are *I, thou, he, ſhe, it*, with their plurals.

43. Q. How are the perſonal pronouns formed?

A. Very irregularly, in the following manner:

Sing.

	Sing.	Plural.	
Nominative.	*I.*	*We.*	1ſt Perſon.
Oblique caſe.	*Me.*	*Us.*	
Nominative.	*Thou.*	*Ye.*	2d Perſon.
Oblique caſe.	*Thee.*	*You.*	
Nominative.	*He. She.*	*They.*	3d Perſon.
Oblique caſe.	*Him. Her.*	*Them.*	
Nominative.	*It.*	*They.*	
Oblique caſe.	*It.*	*Them.*	
Genitive.	*Its.*	——	

44. Q. Which are the pronouns POSSESSIVE?

A. The pronouns POSSESSIVE are, *my, our, thy, your, his, her, their.*

45. Q. How are the pronouns poſſeſſive declined?

A. Pronouns poſſeſſive, being wholly of the nature of adjectives, are, like them, indeclinable; except that, when they are uſed without their ſubſtantives, *my* becomes *mine*; *thy, thine*; *our, ours*; *your, yours*; *her, hers*; *their, theirs*; as *This book is mine: This is not yours, but theirs.*

46. Q. Which are the RELATIVE pronouns?

A. The RELATIVE pronouns (ſo called becauſe they refer, or relate to an antecedent or ſubſequent ſubſtantive) are *who, which, what, whether,* and frequently *that. Who,*

which, *what*, and *whether*, are called INTERROGATIVES, when they are uſed in aſking *queſtions*. *Who* relates to *perſons*, *which* to *things*.

47. Q. How is *who* declined?

A. Sing. and plural.

Nominative.	*Who*.
Genitive.	*Whoſe*.
Oblique.	*Whom*.

48. Q. Are *which*, *what*, and *whether*, declinable?

A. No. Except *whoſe* may be ſaid to be the genitive of *which*.

49. Q. What is meant by the ANTECEDENT of a relative?

A. That preceding noun to which it is related, as an adjective is to its ſubſtantive; as the word *Darius*, when we ſay, *This is Darius whom Alexander conquered*.

50. Which are the pronouns DEMONSTRATIVE?

A. The pronouns DEMONSTRATIVE are *this*, *that*, *other*, and *the ſame*.

51. Q. How are the demonſtrative pronouns declined?

A. *This* makes *theſe*, and *that* makes *thoſe*, in the plural number; and *other* makes *others* when it is found without its ſubſtantive.

Q. 52. What do the words *own* and *ſelf* or *ſelves*, joined with pronouns, ſignify?

A. *Own*

A. *Own* is added to *poſſeſſives* both ſingular and plural. It is emphatical, and implies a ſilent contrariety or oppoſition; as, *This I did with my* own *hand*, that is, *without help*. *Self* and *ſelves* are added to *poſſeſſive* and *perſonal pronouns* in the ſame word, and expreſs emphaſis and oppoſition; as, *He did it all* HIMSELF, that is, without the aſſiſtance of any *other* perſon.

SECTION

SECTION IV.

Of the INFLECTIONS *of* VERBS.

53. Q. WHAT is a VERB?

A. A VERB is a word that expreſſeth what is affirmed of, or attributed to a thing, and denotes *action*, or *being*, or the *modes* of being; as *I love*; *the horſe neighs*.

54. Q. What is meant by the SUBJECT of an affirmation?

A. The perſon or thing concerning which the affirmation is made. When we ſay *Alexander conquered Darius*, Alexander is the ſubject; becauſe we affirm concerning him, that he conquered Darius.

55. Q. How many kinds of verbs are there?

A. Two; TRANSITIVE and NEUTER.

56. Q. What is a verb tranſitive?

A. A verb tranſitive, beſides having a ſubject, implies, likewiſe, an object of the affirmation, upon which its meaning may, as it were, paſs; and without which the ſenſe would not be complete. The verb *to conquer* is tranſitive, becauſe it implies an *object*, that is, a perſon or kingdom, &c. conquered; and

and *Darius* is that *object*, when we ſay, *Alexander conquered Darius* *.

57. Q. What is a verb NEUTER?

A. A verb neuter has no object, different from the ſubject of the affirmation; as *to reſt*. When we ſay *Alexander reſteth*, the ſenſe is complete, without any other words. However they may be followed by nouns of the ſame ſignification; as, *we run a race*.

58. Q. Do *tranſitive* verbs ever become *neuters?*

A. Moſt verbs ſignifying *action* may likewiſe ſignify *condition* or *habit*, and become *neuters*: as, *I love*, that is, *I am in love*.

59. Q. What is the RADICAL FORM of verbs, or that from which all other forms and modifications of them are derived?

A. The RADICAL FORM of verbs is that in which they follow the particle *to*; as *to love*.

60. Q. What circumſtances affect the terminations of verbs?

A. TWO, TENSE and PERSON; beſides NUMBER, which they have in common with nouns.

* To find the *ſubject* of a verb, put *who*, *which*, or *what before* the verb in the place of the *word* or *part of the ſentence*, about which you want to be ſatisfied, whether it be the ſubject or not, and to find the *object*, put *whom*, *which*, or *what after* the verb in their place; and the *word* or *part of the ſentence*, which is the anſwer to the queſtion, is in the *former* caſe the *ſubject*, and in the *latter* the *object*.

61. Q. How

61. Q. How many TENSES have verbs?

A. Verbs have two TENSES; the PRESENT TENSE, denoting the *time preſent*; and the PRETER TENSE, which expreſſeth the *time paſt*.

62. Q. What changes of termination do theſe *tenſes* of verbs occaſion?

A. The firſt perſon of the preter tenſe is generally formed by adding [*ed*] or [*d*] to the firſt perſon of the preſent tenſe (which is the ſame as the radical form of the verb), as *I love, I loved.* But many verbs form their preter tenſe without regard to any rule or analogy; as *to awake, I awoke; to think, I thought.*

63. Q. What changes of termination are occaſioned by the *perſons* of verbs?

A. In both tenſes, the ſecond perſon ſingular adds [*ſt*] or [*eſt*] to the firſt perſon (which, in the third perſon ſingular of the preſent tenſe, changes into [*eth*] or [*es*]) all the perſons of the plural number retaining the termination of the firſt perſon ſingular *.

64. Q. Give an example of a verb formed in its tenſes and perſons?

A. Preſent Tenſe.

Singular.		Plural.	
1ſt perſon,	*I love.*	1ſt perſ.	*We love.*
2d	*Thou loveſt.*	2d	*Ye love.*
3d	*He loveth* or *loves.*	3d	*They love.*

* Note, All words except *I, thou, we, ye,* and *you,* are of the *third* perſon.

Preter

Preter. Tenſe.

	Singular.		Plural.
1ſt perſon,	*I loved.*	1ſt perſon,	*We loved.*
2d	*Thou lovedſt.*	2d	*Ye loved.*
3d	*He loved.*	3d	*They loved.*

Preſent Tenſe.

1ſt perſon,	*I grant.*	1ſt perſon,	*We grant.*
2d	*Thou granteſt.*	2d	*Ye grant.*
3d	*He granteth* or *grants.*	3d	*They grant.*

Preter. Tenſe.

1ſt perſon,	*I granted.*	1ſt perſon,	*We granted.*
2d	*Thou grantedſt.*	2d	*Ye granted.*
3d	*He granted.*	3d	*They granted.*

65. Q. Are theſe changes of termination in the perſons of verbs always obſerved?

A. No. They are generally omitted after the words, *if, though, e'er, before, whether, except, whatſoever, whomſoever, provided that,* and words of *wiſhing:* as *Doubtleſs thou art our father, though Abraham* acknowledge *us not*; [not *acknowledgeth*].

66. Q. What is this form of the tenſes called?

A. This form, becauſe it is rarely uſed but in conjunction with ſome or other of

the preceding words, may be called the *conjunctive* form of the tenſes. It is as follows.

Conjunctive Preſent.

Singular.		Plural.	
1ſt perſon,	*If I love.*	1ſt perſon,	*If we love.*
2d	*If thou love.*	2d	*If ye love.*
3d	*If he love.*	3d	*If they love.*

Conjunctive Preter. Tenſe.

1ſt perſon,	*If I loved.*	1ſt perſon,	*If we loved.*
2d	*If thou loved.*	2d	*If ye loved.*
3d	*If he loved.*	3d	*If they loved.*

67. Q. What are the PARTICIPLES of verbs?

A. PARTICIPLES are adjectives derived from verbs, and retaining their ſignification.

68. Q. How many participles hath a verb?

A. A verb hath two participles. 1. The participle *Preſent*, which denotes that the action ſpoken of is then taking place, and ends in [*ing*] as *hearing*, *writing*. 2. The participle *Preterite*, which denotes its being paſt, and ends in [*ed*], being the ſame with the firſt perſon of the preter tenſe; as *loved*.

69. Q. Do all participles preterite end in [*ed*]?

A. No. There are many participles preterite, which neither end in [*ed*], nor take any other

other termination of the preter tenſe; as, To *begin*, Preter. *I began.* Part. It is *begun.* To die, Preter. He *died.* Part. He is *dead:* Moreover, ſome verbs have two participles preterite, which may be uſed indifferently; as, To *load*; he is *loaded*; he is *laden.* To *ſow*; it is *ſowed*; it is *ſown.*

70. Q. In what ſenſe is a verb to be underſtood, when it occurs in its radical form?

A. It hath, then, the force of a command from the perſon ſpeaking to the perſon or perſons to whom it is addreſſed; as, *write*; i. e. *do thou*, or *do ye write.*

71. Q. What is the meaning of the RADICAL FORM of a verb preceded by the particle *to?*

A. It is then no more than the name of an action or ſtate; as, *to die* is common to all men; i. e. *death* is common to all men.

72. Q. What are AUXILIARY verbs?

A. AUXILIARY verbs are verbs that are uſed in conjunction with other verbs, to aſcertain the time, and other circumſtances of an action, with greater exactneſs.

73. Q. Which are the principal auxiliary verbs?

A. The principal auxiliary verbs are *to do*, *to have*, *to be*, and the imperfect verbs *ſhall*, *will*, *can*, *may*, and *muſt.*

74. Q. How

74. Q. How are theſe verbs inflected?

A. They are all inflected with conſiderable irregularity; and the verbs *ſhall*, *will*, *can*, and *may*, expreſs no certain diſtinction of time; and, therefore, have no proper tenſes: but they have two forms, one of which expreſſes abſolute certainty, and may, therefore, be called the *abſolute form*; and the other implies a condition, and may, therefore, be called the *conditional form*.

75. Q. What are the inflections of the verbs *to do*, *to have*, and *to be*?

To *Do*.

Preſent Tenſe.

	Singular.		Plural.
1ſt perſ.	*I do.*	1ſt perſon,	*We do.*
2d	*Thou doeſt*, or *doſt.*	2d	*Ye do.*
3d	*He doth*, or *does.*	3d	*They do.*

(a) Preter. Tenſe.

1ſt perſ.	*I did.*	1ſt perſon,	*We did.*
2d	*Thou didſt.*	2d	*Ye did.*
3d	*He did.*	3d	*They did.*

Participles.

Preſent, *Doing.*
Preterite, *Done.*

(a) After each tenſe may be ſubjoined the *conjunctive form* of it; as, *If I do*, *if thou do*. *If I did*, *if thou did*, &c.

To

To *Have*.

Preſent Tenſe.

	Singular.		Plural.
1ſt perſon,	*I have.*	1ſt perſon,	*We have.*
2d	*Thou haſt.*	2d	*Ye have.*
3d	*He hath* or *has.*	3d	*They have.*

Preter. Tenſe.

1ſt perſon,	*I had.*	1ſt perſon,	*We had.*
2d	*Thou hadſt.*	2d	*Ye had.*
3d	*He had.*	3d	*They had.*

Participles.

Preſent, *Having.*

Preter. *Had.*

To *Be*.

Preſent Tenſe.

1ſt perſon,	*I am.*	1ſt perſon,	*We are.*
2d	*Thou art.*	2d	*Ye are.*
3d	*He is.*	3d	*They are.*

Conjunctive Form of the Preſent Tenſe.

1ſt perſon,	*If I be.*	1ſt perſon,	*If we be.*
2d	*If thou be* (b).	2d	*If ye be.*
3d	*If he be.*	3d	*If they be.*

(b) Dr. *Johnſon* ſays *beeſt.*

Preter.

Preter. Tenſe.

	Singular.		Plural.
1ſt perſon,	*I was.*	1ſt perſon,	*We were.*
2d	*Thou wâſt.*	2d	*Ye were.*
3d	*He was.*	3d	*They were.*

Conjunctive Form.

1ſt perſon,	*If I were.*	1ſt perſon,	*If we were.*
2d	*If thou wert.*	2d	*If ye were.*
3d	*If he were.*	3d	*If they were.*

Participles.

Preſent, *Being.*

Preter. *Been.*

76. Q. What are the inflections of the verbs *ſhall, will, may, can,* and *muſt?*

A. *Shall.*

Absolute Form.

1ſt perſon,	*I ſhall.*	1ſt perſon,	*We ſhall.*
2d	*Thou ſhalt.*	2d	*Ye ſhall.*
3d	*He ſhall.*	3d	*They ſhall.*

Conditional Form.

1ſt perſon,	*I ſhould.*	1ſt perſon,	*We ſhould.*
2d	*Thou ſhouldeſt.*	2d	*Ye ſhould.*
3d	*He ſhould.*	3d	*They ſhould.*

Will.

Will.

ABSOLUTE Form.

Singular.		Plural.	
1ſt perſon,	*I will.*	1ſt perſon,	*We will.*
2d	*Thou wilt.*	2d	*Ye will.*
3d	*He will.*	3d	*They will.*

CONDITIONAL Form.

1ſt perſon,	*I would.*	1ſt perſon,	*We would.*
2d	*Thou wouldeſt.*	2d	*Ye would.*
3d	*He would.*	3d	*They would.*

May.

ABSOLUTE Form.

1ſt perſon,	*I may.*	1ſt perſon,	*We may.*
2d	*Thou mayeſt.*	2d	*Ye may.*
3d	*He may.*	3d	*They may.*

CONDITIONAL Form.

1ſt perſon,	*I might.*	1ſt perſon,	*We might.*
2d	*Thou mighteſt*	2d	*Ye might.*
3d	*He might.*	3d	*They migh*

Can.

ABSOLUTE Form.

1ſt perſon,	*I can.*	1ſt perſon,	*We can.*
2d	*Thou canſt.*	2d	*Ye can.*
3d	*He can.*	3d	*They can.*

Conditional Form.

Singular.		Plural.	
1ſt perſon,	*I could.*	1ſt perſon,	*We could.*
2d	*Thou couldeſt.*	2d	*Ye could.*
3d	*He could.*	3d	*They could.*

Muſt.

Preſent Tenſe.

1ſt perſon,	*I muſt.*	1ſt perſon,	*We muſt.*
2d	*Thou muſt.*	2d	*Ye muſt.*
3d	*He muſt.*	3d	*They muſt.*

77. Q. How do you diſtinguiſh the *ſimple* and *compound* tenſes?

A. It is a *ſimple* tenſe, when there is *not* any auxiliary joined with ſome part of another verb; as, *I hear*; and a *compound* one, when ſome auxiliary *is* joined with ſome form or participle of another verb; as, *I ſhall hear.*

78. Q. In what manner are the auxiliary verbs uſed in conjunction with other verbs?

A. To the ſeveral tenſes of the auxiliary verb *to have*, is joined the *participle preterite*, as *I have written, I have been.* To thoſe of the verb *to be*, are joined both the participles; the *preſent* and *preterite*: as *I am hearing*, and *I am heard*; and to all the reſt of the auxiliary verbs is joined the *radical form* of the verb; as *I ſhall, will, may, muſt, can*, or *do write*; *I ſhall, will, may, muſt*, or *can be.*

79. Q. Into

79. Q. into how many *claſſes*, or *orders*, may the compound tenſes of verbs be diſtributed?

A. The compound tenſes of verbs may be commodiouſly diſtributed into three diſtinct claſſes or orders; according as the auxiliary verbs that conſtitute them require the *radical form*, the *participle preſent*, or the *participle preterite* to be joined with them. They are likewiſe *ſingle*, *double*, or *triple*, according as *one*, *two*, or *three* auxiliary verbs are made uſe of.

80. Q. Repeat the compound tenſes of the verb *to hear*.

A. The compound tenſes of the *firſt order*, or thoſe in which the *radical form* of the principal verb is made uſe of.

Will, *can*, *may*, *muſt*, or *ſhall hear*.

Abſolute Form. } *I ſhall hear*, *Thou ſhalt hear*, *He ſhall hear*, &c.

Conditional. } *I ſhould hear*, *Thou ſhouldeſt hear*, *He ſhould hear*, &c. (d)

The compound tenſes of the *ſecond order*, or thoſe in which the participle preſent is made uſe of.

(d) In the ſame manner form the tenſes made by *will*, *can*, *may*, and *muſt*. The conjunctive form of the tenſes may likewiſe be ſupplied in its proper place, if it be thought neceſſary.

To be hearing.

Preſent Tenſe.	*I am hearing, Thou art hearing,* &c.
Conjunctive Form	*If I be hearing, If thou be hearing,* &c.
Preterite.	*I was hearing, Thou waſt hearing,* &c.
Conjunctive.	*If I were hearing, If thou wert hearing,* &c.

Participle preſent. *Being hearing.*
Participle preterite. *Been hearing.*

The firſt Double Compound.

Shall be hearing.

Abſolute Form.	*I ſhall be hearing, Thou ſhalt be hearing,* &c.
Conditional.	*I ſhould be hearing, Thou ſhouldeſt be hearing,* &c.

The ſecond Double Compound.

To have been hearing.

Preſent Tenſe.	*I have been hearing, Thou haſt been hearing,* &c.
Preterite.	*I had been hearing, Thou hadſt been hearing,* &c.

Participle preſent. *Having been hearing.*

The

The Triple Compound.

Shalt have been hearing.

Abſolute Form.	*I ſhall have been hearing, Thou ſhalt have*, &c.
Conditional.	*I ſhould have been hearing, Thou ſhouldeſt have*, &c.

The compound Tenſes of the *third order*; viz. thoſe in which the participle preterite of the principal verb is uſed.

To be heard.

Preſent Tenſe.	*I am heard, Thou art heard*, &c.
Conjunctive Form.	*If I be heard, If thou be heard*, &c.
Preterite.	*I was heard, Thou waſt heard*, &c.
Conjunctive.	*If I were heard, If thou wert heard*, &c.

Participle preſent. *Being heard.*
——— preterite. *Been heard.*

The firſt Double Compound.

Shall be heard.

Abſolute Form.	*I ſhall be heard, Thou ſhalt be heard*, &c.
Conditional.	*I ſhould be heard, Thou ſhouldeſt*, &c.

The ſecond Double Compound.

Shall have heard.

Abſolute Form.	*I ſhall have heard, Thou ſhalt have,* &c.
Conditional.	*I ſhould have heard, Thou ſhouldeſt,* &c.

The third Double Compound.

To have been heard.

Preſent Tenſe.	*I have been heard, Thou haſt been heard,* &c.
Preterite.	*I had been heard, Thou hadſt been heard,* &c.

Participle preſent. *Having been heard.*

The Triple Compound.

Shall have been heard.

Abſolute Form.	*I ſhall have been heard, Thou,* &c.
Conditional.	*I ſhould have been heard, Thou ſhouldeſt,* &c.

81. Q. What do you obſerve concerning theſe compound tenſes?

A. It is obſervable that, in forming the tenſes, all the change of termination is confined to the auxiliary that is named firſt; and therefore, ſecondly, That if the auxiliary which

which is firſt named, have no participle, there is no participle belonging to the tenſes that are made by it.

[*To this ſection concerning the inflections of words, it may be convenient to ſubjoin an account of thoſe claſſes which admit of few, or no inflections.*]

82. Q. What are ADVERBS?

A. ADVERBS are contractions of ſentences, or of clauſes of a ſentence, generally ſerving to denote the *manner*, and other *circumſtances* of an action; as *wiſely*, i. e. in a wiſe manner; *now*, i. e. at this time; *here*, i. e. in this place.

83. Q. How many kinds of Adverbs are there?

A. Adverbs may be diſtributed into as many kinds as there are circumſtances of an action. They may, therefore, be referred to a great variety of heads. The principal of them are the three following; *viz.* 1ſt, Thoſe of *Place*; as *here, there.* 2dly, Thoſe of *Time*; as *often, ſometimes, preſently.* And, 3dly, Thoſe of *Quality or Manner*, which are derived from Adjectives by adding [*ly*] to them; as, *wiſely, happily, firſtly*; from *wiſe, happy, firſt.*

84. Q. What is a PREPOSITION?

A. A PREPOSITION is a word that expreſſeth the relation that one word hath to another;

ſuch as *of*, *with*, *from*, *to*: as, *He bought it* with *money*, *He went* to *London* *.

85. Q. What are CONJUNCTIONS?

A. CONJUNCTIONS are words that join words and ſentences together, and ſhew the manner of their dependence upon one another; as *and*, *if*, *but*, &c †.

86. Q. What are INTERJECTIONS?

A. INTERJECTIONS are broken or imperfect words, denoting ſome emotion or paſſion of the mind; as, *ah*, *oh*, *phy*.

† 87. It may not be improper, alſo, to lay down, in this place, for the uſe of learners, *Eaſy rules to diſtinguiſh the ſeveral parts of ſpeech*. †

* The prepoſitions, for the moſt part, are contained in the following catalogue; *Above*, *about*, *after*, *againſt*, *amid* or *amidſt*, *among* or *amongſt*, *around*, *at*, *before*, *behind*, *below*, *beneath*, *beſide* or *beſides*, *between*, *betwixt*, *beyond*, *by*, *down*, *except*, *for*, *from*, *in*, *into*, *of*, *on*, *over*, *out* or *out of*, *round*, *through* or *throughout*, *til*, *until*, *to*, *toward* or *towards*, *under*, *underneath*, *up*, *upon*, *with*, *within*, *without*. *A* ſeems to be a prepoſition in ſuch phraſes as, *I went a fiſhing*. Prepoſitions not followed by nouns or pronouns become *adverbs* or *conjunctions*.

† The principal conjunctions are; *Again*, *albeit*, *although*, *alſo*, *and*, *as becauſe*, *both*, *but*, *either*, *elſe*, *except*, *for*, *foraſmuch*, *however*, *if*, *indeed*, *leſt*, *moreover*, *neither*, *nevertheleſs*, *nor*, *notwithſtanding*, *or*, *ſave*, *ſeeing* or *ſeeing that*, *ſince*, *ſo*, *than*, *that*, *therefore*, *though*, *unleſs*, *whereas*, *wherefore*, *whether*, *yet*. Some of theſe are in ſome connexions other parts of ſpeech; as *Both*, *either*, *except*, *for*, *neither*, *ſave*, *ſeeing*, *that*, *whether*, which the teacher ſhould be careful to remark to his ſcholars.

88. A

88. A *Subſtantive* admits of [*a*] [*the*] *good*, *bad*, or ſome other known Adjective before it; as, a good *man*.

89. An *Adjective* hath no determinate meaning with only [*a*] or [*the*] before it; but requires *man* or *thing* after it; and admits of degrees of compariſon; as a *good* man, a *better* man.

90. A *Verb* admits of the perſonal pronouns before it, as *He loves*, *They love*.

91. *Pronouns* have been enumerated.

92. *Adverbs* do all, or moſt of them, anſwer to ſome one of theſe queſtions, *How? How much? When?* or *Where?* when the anſwer gives no word that is known, by the preceding rules, to be a Subſtantive or Adjective.

93. *Prepoſitions* eaſily admit the oblique caſes of the perſonal pronouns, *me*, *him*, *her*, *&c.* to follow them; as *to me*, *with me*, *among them*, (and moſt of them are inſerted above in a note.)

94. *Conjunctions* have been alſo for the moſt part enumerated before in a note, though they as well as *Interjections*, are eaſily known by their definitions.

SECTION V.

Not to be said

Of the DERIVATION and COMPOSITION of words.

BESIDES the conſtant and regular inflections of words, of which an account has been given in the preceding ſections; there are many other changes, by means of which words paſs from one claſs to another: but, becauſe only ſome of the words of any claſs admit of a ſimilar change, they are not uſually enumerated among the grammatical changes of terminations. In nothing, however, is the genius of a language more apparent than in ſuch changes; and, were they uniform and conſtant, they would have the ſame right to be taken notice of by grammarians that any other inflections have. Of theſe changes I ſhall here give the following ſhort ſummary, extracted chiefly from Dr. Johnſon.

95. *Nouns* are frequently converted into *Verbs* by lengthening the ſound of their Vowels; as *to houſe, to braze, to glaze, to breathe*; from *houſe, braſs, glaſs, breath.*

96. Sometimes Nouns are elegantly converted into verbs without any change at all. *Cuſhioned*, Bolingbroke. *Diademed*, Pope. *Ribboned*, Lady M. W. Montague.

97. *Verbs*,

97. *Verbs*, with little or no variation, are converted into *ſubſtantives*, expreſſing what is denoted by the verb; as done or procured; as *love*, a *fright*; from *to love*, *to fright*; and a *ſtroke*; from *ſtruck*, the preterite of the verb *to ſtrike*.

98. Beſides theſe, words of the following terminations are generally derivative; *nouns* ending in

—*er*, derived from *verbs*, ſignify the *agent*; as *lover*, *writer*; *ſtriker*.

Some nouns of this claſs, in conſequence of frequent uſe, have ceaſed to be conſidered as belonging to it; and in this caſe the *e* is often changed into ſome other vowel, as *liar*, *conductor*.

—*ing*, ſignify the *action* of the verb they are derived from; as *the frighting*, *the ſtriking*.

—*th*, are *abſtract ſubſtantives* derived from *concrete adjectives*; as *length*, *ſtrength*, *dearth*; from *long*, *ſtrong dear*.

—*neſs*, —*hood*, or —*head*, } denote *character* or *quality*; as *whiteneſs*, *hardneſs*, *manhood*, *widowhood*, *godhead*.

—*ſhip*, ſignify *office*, *employment*, *ſtate*, or *condition*; as *kingſhip*, *ſtewardſhip*.

—*ery*, —*action* or *habit*; as *knavery*, *foolery*, *roguery*.

—*wick*,
—*rick*,
—*ry*,
—*dom*, } *juriſdiction*; as, *bailiwick*, *biſhoprick*, *deanry*, *kingdom*.

—*ian*, *profeſſion*; as, *theologian*, *phyſician*.

—*ard*, *character* or *habit*; as, *drunkard*, *dotard*, *dullard*.

—*ment* and —*age*, } are derived from the French, and generally ſignify the *act* or the *habit*; as *commandment*, *uſage*.

—*eé*, the poſſeſſor (of French original alſo) as, *granteé*, one to whom a grant is made; *leſſeé*, to whom a leaſe is made, *&c*.

Nouns ſometimes become *diminutives* by the addition of [*in*] or ſome other production of their termination; as, *goſlin*, *lambkin*, *hillock*, *pickerel*, *rivulet*.

99. *Adjectives* ending in

—*y* and —*ful*, } are generally derived from *nouns*, and ſignify *plenty* and *abundance*; as *louſy*, *airy*, *joyful*, *fruitful*.

—*ſome* (q. d. *ſomething*; i. e. in *ſome degree*) ſignify likewiſe *plenty*, but in a leſs degree than the terminations [*y*] and [*ful*] as *gameſome*, *loneſome*.

—*leſs*, ſignify *want*; as *worthleſs*, *joyleſs*.

—*ly*, (q. d. *like*) ſignify *likeneſs*; as *giantly*, *heavenly*.

—*iſh*,

—*iſh*, ſignify *ſimilitude* or tendency to a character; as *whitiſh*, *thieviſh*, *childiſh*; alſo belonging to a nation; as *Daniſh*, *Spaniſh*, *Iriſh*.

—*able*, derived from nouns or verbs, ſignify *capacity*; as *comfortable*, *tenable*, *improveable*.

Verbs ending in

—*en*, are frequently derived from adjectives, and ſignify the production of the quality; as *to lengthen*, *to ſtrengthen*.

100. The particles prefixed to words, with their uſe in compoſition, are the following:

Ante—ſignifies *before*; as *Antediluvian*.

Anti—and *Contra*— } *againſt*; as *Antimonarchical*, *contradict*.

Circum—*about*; as *circumſcribe*.

De—*down*; as *depoſe*, *depreciate*.

Dis—negation, or privation; as *diſbelieve*, *diſlike*, *diſarm*.

In (changed ſometimes into [*im*] before [*m*], into [*il*] always before [*l*] into [*ir*] before [*r*] in words derived from the Latin, and into [*un*] in other words) ſignifies negation; as *unpleaſant*, *ineffectual*, *imperfect*. *illegitimate*, *irrefragable*.

Miſs—*error*; as *miſtake*, *miſrepreſent*.

Per—*through*; as *perſuade*, *perſiſt*.

Poſt—*after*; as *poſtpone.*
Preter—*beyond* (in power) as *preternatural.*
Ultra—*beyond* (in place) as *ultramontane.*
Inter—*among*; as *intermix.*
Tranſ—*over*; as *tranſfer, tranſlate.*
Re—*again*, or *backward*; as *revolve, rebound.*
Super—*above*; as *ſupernatural.*
Sub—*under*; as *ſubſcribe.*

PART

PART II.

Of the grammatical Uſe and Signification of certain Words, eſpecially ſuch as the paucity of our inflections obliges us to make uſe of, in order to expreſs what, in other languages, is effected by a change of termination.

SECTION I.

Of the ARTICLES.

101. Q. WHAT are ARTICLES?

A. Articles are the words [*a*] and [*the*] placed before nouns, to aſcertain the extent of their ſignification.

102. Q. What is the uſe of the article [*a*]?

A. The article [*a*] before a conſonant, and [*an*] before a vowel or the *ſilent* h, intimate, that one only of a ſpecies or ſome one ſingle perſon or thing is meant, but not any one in particular; as, *This is a good book*; *i. e.* One among the books that are good. Hence it is called the article *Indefinite*.

103. Q. What

103. Q. What is the uſe of the article [*the*]?

A. The article [*the*] limits the ſignification of a word to one or more of a ſpecies, or ſhows that ſome particular perſon or thing is referred to; as *This is the book; Theſe are the men; i. e.* this particular book, and theſe particular men. For this reaſon it is called the article *Definite.*

104. Q. In what ſenſe is a noun to be underſtood, when neither of theſe articles is prefixed to it?

A. Generally, in an unlimited ſenſe, expreſſing not one in general, or one in particular, but every individual that can be comprehended in the term, as, *Man* is born to trouble; i. e. whoever partakes of human nature, *all mankind.*

SECTION

SECTION II.

Of the Uſe of the AUXILIARY VERBS.

105. Q. IN what manner doth the auxiliary verb *to do* affect the ſignification of verbs.

A. It only renders the affirmation the more *emphatical*; as *I do love, I did hate*; i. e. *I love indeed, Indeed I hated.*

106. Q. In what manner doth the auxiliary verb *to be* affect the ſignification of verbs?

A. The auxiliary verb *to be*, joined with the *participle preſent* of a verb, expreſſes the affirmation with the greater emphaſis and preciſion; as *I am writing*, i. e. *I am in the very action of writing*; and joined to the *participle preterite* of a verb, it ſignifies the ſuffering or receiving the action expreſſed; as *I am loved, I was hated.*

107. Q. What is the uſe of the auxiliary verbs *ſhall* and *will?*

A. When we ſimply *foretell*, we uſe *ſhall* in the firſt perſon, and *will* in the reſt; as *I ſhall*, or *he will write:* but when we *promiſe, threaten*, or *engage*, we uſe *will* in the firſt perſon, and *ſhall* in the reſt; as *I will*, or *he ſhall write.*

108. Q. In

108. Q. In what manner do the auxiliary verbs *can*, *may*, and *muſt*, affect the ſignification of verbs?

A. In the *abſolute form*, the auxiliary verb *can*, ſignifies a preſent *power*; *may*, a *right*; and *muſt*, a *neceſſity* to do ſomething that is not yet done; as *I can*, *may*, or *muſt*, *write*; and the *conditional forms could* and *might*, ſignify likewiſe, a *power* and *right* to do what is affirmed, but imply the intervention of ſome obſtacle or impediment, that prevents its taking place; as *I could*, or *might write*; i. e. if nothing hindered.—The like may alſo be obſerved of the *conditional forms* of *ſhall* and *will*.

109. Q. In what manner doth the auxiliary verb *to have* affect the ſignification of verbs?

A. The auxiliary verb *to have* ſignifies that what is affirmed is or was paſt; as *I have received*, *I had written*; i. e. the action of receiving is now paſt, and the action of writing was then over.

110. Q. In what manner doth the auxiliary verb *to have* determine the time of any action?

A. When we make uſe of the auxiliary verb *to have*, we have no idea of any certain portion of time intervening between the time of the action and the time of ſpeaking of it; the time of the action being ſome period that extends

extends to the preſent; as, *I have this year*, or *this morning*, *written*; ſpoken in the ſame year, or the ſame morning: whereas, ſpeaking of any action done in a period of time that is wholly expired, we uſe the preter tenſe of the verb; as *laſt year*, or *yeſterday*, *I wrote a letter*; intimating, that ſome certain portion of time is paſt between the time of the action, and the time of ſpeaking of it.

III. Q. Are there no other verbs, beſides thoſe which are called *auxiliary*, that are joined in conſtruction with other verbs, without being followed by the prepoſition *to*?

A. The verbs *bid*, *dare*, *let*, *read*, *make*, *need*, *ſee*, *hear*, *feel*, and alſo *act*, are uſed in the ſame conſtruction; as, *He ſaw me write it. I heard him ſay it.*

One of the greateſt difficulties in the Engliſh language relates to the ſubject of this part; as it conſiſts in the uſe of the conjunctive particles and prepoſitions; particularly *of*, *to*, *for*, *with*, and *in*, with a few others. Indeed, there is nothing in which the practice of our beſt authors is more variable or capricious: but I thought it would be beſt, to throw all the remarks I have made on this ſubject into the *Additional Obſervations*.

PART

PART III.

Of Syntax; comprising the Order of Words in a ſentence, and the Correſpondence of one Word to another.

112. Q. WHAT is the uſual place for the *ſubject* of the affirmation in an *affirmative* ſentence?

A. Before the verb; as the word *Alexander* in the ſentence, *Alexander conquered Darius.* The ſubject follows the verb in the radical form, ſignifying to *bid* or *command,* and the adverbs *here* and *there*; as, *Speak ye. There are ten men without.*

113. Q. What is its place in an *interrogative* ſentence?

A. Between the auxiliary and the radical form of the principal verb? as, *Did Alexander conquer Darius?*

114. Q. What is the uſual place for the *object* of an affirmation?

A. After the verb, as the word *Darius* in the ſentence, *Alexander conquered Darius.*

115. Q. What is the uſual place of the adjective?

A. Immediately before the ſubſtantive; as *a good man, a fine horſe.*

116. Q. In

116. Q. In what caſes is the adjective placed after the ſubſtantive?

A. When a clauſe of a ſentence depends upon the adjective; as *a* man generous *to his enemies. Feed me with* food convenient *for me.* And for the moſt part likewiſe, when the adjective ſignifies dimenſions; as, *John's houſe is forty-feet* high.

117. Q. What is the proper place for the pronoun relative?

A. Immediately after its antecedent; as, *That is the* Darius, whom *Alexander conquered.*

118. Q. What is the moſt convenient place for an adverb, or a ſeparate clauſe of a ſentence?

A. Between the ſubject and the verb; as, *Alexander* intirely *conquered Darius. Alexander*, in three battles, *conquered Darius.* Or between the auxiliaries and the verb or participle; as, *You have* preſently *diſpatched this buſineſs. I have been* exceedingly *pleaſed.*

119. Q. What is the correſpondence of the adjective pronouns with their ſubſtantives?

A. They muſt agree in number; as, *This man, Theſe men.* The pronoun *relative* is of the ſame *number* and *perſon* as its *antecedent.*

120. Q. Are adjectives denoting *plurality* ever joined to *ſingular* nouns?

A. Yes; frequently to ſingular nouns of *number, weight,* and *meaſure*; as, *The General*

had Five Thouſand Horſe. *The Admiral had* Twelve Sail.

121. Q. Hath not *which* ſometimes a *ſentence*, or *clauſe of a ſentence*, for its *antecedent*?

A. Yes; and it may be found by putting the word *thing* after *which*, for in that caſe the ſenſe will be good; as, *To love our enemies*, which *Chriſt commands, is a neceſſary duty*: Here the clauſe, *To love our enemies*, is the antecedent to *which*.

122. Q. When muſt the different caſes of the pronoun *relative* be uſed?

A. 1. When it is the *ſubject* of a verb, the *nominative* muſt be uſed; as, *He* who *is virtuous, is wiſe*. 2. When the *object*, the *oblique*; as, God, whom *we adore*, is *the beſt of all beings*. 3. When it denotes *property* or *poſſeſſion*, and depends upon ſome noun, the *genitive*; as, *Man*, whoſe *foundation is in the duſt, is of few days*. 4. When it follows a *prepoſition* or the word *than*, the *oblique*; as, *For* whom *we fight*. *Love your parents, than* whom *you have no better friends on earth*. 5. When it is put *abſolutely* with a *participle*, the *nominative*, of which caſe the *perſonal* pronouns alſo muſt be made, when ſo put; as, I, thou, he, we, ye, you, they, *or* who *having ended, James departed*.

123. Q. What have you to obſerve concerning the word *as* after *ſuch*, *ſame*, and *many*?

A. *As*

A. *As* after *ſuch*, *ſame*, and *many*, hath often the meaning and force of a *relative*, and requires that the verb, of which it is the *ſubject*, be of the ſame *number* as *ſuch*, *ſame*, or *many*, which may be conſidered as its *antecedent*; as, *God loveth ſuch*, as *are good*. *He ſaw the ſame* as *were there before*. *As many* as *heard were convinced*.

124. Q. What do the words *who*, *what*, and *that* ſometimes ſtand for?

A. *Who* ſometimes ſtands for *he*, *who*, or *they who*. *What*, when it is not uſed to aſk a queſtion, ſtands for *that* or *theſe*, and *who*, *whom*, or *which*. *He* or *they* included in *who* is the *antecedent*, and *who* the *relative*; *that* or *thoſe* included in *what* is the *antecedent*, and *who*, *whom*, or *which* the *relative*; as, who *ſteals my purſe*, *ſteals traſh*, that is, he who. *He found* what *perſons he wanted*, that is, thoſe *perſons* whom *he wanted*. *We muſt do* what *is juſt*, that is, that which *is juſt*. The compounds of *who* and *what* ſupply likewiſe the place of *antecedent* and *relative*. *That* is ſometimes found to ſtand for *what* or *that which*, as is likewiſe *It*, though in a very obſolete and aukward manner; as, *We ſpeak* that *we know*. *This* is it *men mean by diſtributive juſtice*.

125. Q. When a queſtion is aſked by a pronoun relrtive, in what *caſe* muſt you put the

the *noun* or *pronoun*, with which the anſwer is made?

A. In the *ſame caſe* as the *relative*; as, Q. Who *is there?* A. I. Q. Whom *do you ſeek?* A. Him. Q. Whoſe *is this?* A. Mine, thine, his, hers, ours, yours, theirs (pronouns poſſeſſive). Q. Whoſe *book is this?* A. John's.

126. Q. In what *caſe* muſt a declinable pronoun be uſed after any part of the verb *be?*

A. In the *nominative*; as, *I am* he: except when a noun or pronoun comes before the radical form TO BE, in which inſtance it muſt be uſed in the *oblique*; as, *I ſuppoſed it to be* her; *I took William to be* him.

127. Q. In what *caſes* muſt nouns and declinable pronouns be uſed after *than* and other conjunctions?

A. The *pronoun relative* always in the *oblique caſe*, as was obſerved in No. 122. In order to know in what caſes *other declinable* pronouns ſhould be uſed after *than*, we muſt obſerve, that in every compariſon there are at leaſt *two terms*, that is, two things compared; as, *She is wiſer than he*; where *ſhe* is the *former term* and *he* the *latter*. Now if a declinable pronoun (the relative excepted) be uſed after the word *than*, it muſt be put in the *nominative* caſe, if the *former term* of the compariſon be the *ſubject* of a verb; and in the *oblique*, if that

term

term be the *object*; as, *You read better than* he, that is, *than* he reads. *I love you more than* he, that is, *more than* he loves *you*. *I love you more than* him, that is, *more than* I love him. Other conjunctions couple like caſes *; as, *It is not I but* HE. *I commend not you but* HIM.

128. Q. What is the correſpondence of the verb and its ſubject?

A. They muſt have the ſame number, and perſon; as, *I love*. *Thou loveſt*. *He loves*. *The ſun ſhines*, &c.

129. Q. In what *number* muſt the verb be put, when the ſubject of it is a *collective* noun or a noun denoting *multitude*?

A. In the *ſingular* or *plural*; as, *The people* rejoice or rejoiceth. But regard muſt be paid to the *unity* or *plurality* of its ſignification; for when it implies *unity*, it requires the verb to be in the *ſingular* number; when *plurality*, in the *plural*; as, *The city* is *very rich*. *The Tyrian train* approach.

130. Q. Of what *number* muſt the verb be, when *you* is its ſubject?

A. Always of the *plural* number, though *you* be uſed of *one* perſon; therefore *you was* ſhould not be uſed, but *you were*.

* As doth likewiſe *than*, though learners may not ſo readily perceive it, the ellipſis being ſometimes more difficult to be filled up.

131. Q. Suppoſe

131. Q. Suppoſe there be two ſubjects of the ſame affirmation, and they be both of the ſingular number?

A. The verb correſponding to them muſt be in the plural; as, *Your* youth *and* merit have *been abuſed.* But if the ſubjects have a *diſjunctive* conjunction between them, that is, a conjunction which ſhows the verb to be applicable to *either* of them apart from the reſt, and the ſubjects themſelves be of the ſingular number, the verb ſhould alſo be put in the *ſingular* number; as, *Temerity* or *diffidence is equally unfavourable to ſucceſs.*

132. Q. In what *number* and *perſon* muſt the verb be put, which hath a pronoun *relative* for its ſubject.

A. In the ſame *number* and *perſon* as the *antecedent* of that relative; as, *Thou who* art *good, wilt be happy.* If the relative have *ſeveral* antecedents, which are, as it were, collected into one ſubject in the relative, (eſpecially if theſe antecedents have different meanings) the verb muſt be put in the *plural* number; as, *The wiſdom, power,* and *goodneſs, which* crown *the virtuous with immortality, ought to be adored.*

133. Q. Hath a verb always a *noun* or *pronoun* for its ſubject?

A. No. It hath ſometimes the *radical form* of a verb preceded by the particle *to,* or *a clauſe of a ſentence,* for its *ſubject,* and muſt then

then be put in the *ſingular* number; as, *To enjoy* IS *to obey*. *To imitate the vices of others* IS *folly*.

134. Q. In what circumſtances is the oblique caſe of pronouns uſed?

A. After verbs tranſitive, the participles of verbs tranſitive, and prepoſitions; as, *He loves* her. *We, thanking* them, *take our* leave. *I gave the book to* him.

135. Q. Have any verbs other words connected with them beſides thoſe which are their *objects*; and, if they have, on what do thoſe words depend?

A. When the verbs *aſk*, *give*, *teach*, and ſome others have, beſides an *object*, a noun or pronoun connected with them, the noun or pronoun depends upon a prepoſition underſtood; as, *He teacheth* HIM *latin*, that is, *He teacheth latin* TO HIM. *He gave* JOHN *money*, that is, *He gave money* TO JOHN. *He aſked* HER *a queſtion*, that is, *He aſked a queſtion* OF HER.

As but few of the relations of words and ſentences in conſtruction are expreſſed by a change of termination in Engliſh, but generally by conjunctive particles, the art of Engliſh Syntax muſt conſiſt, chiefly, in the proper application of the *conjunctive particles*; and the accurate uſe of theſe can only be learned from *obſervation* and a *dictionary*.

What I have obſerved on this ſubject will be found among the *Additional Obſervations*.

PART IV.

Of PROSODY.

136. Q. WHAT is PROSODY?

A. PROSODY is that part of Grammar which teaches the rules of *Pronunciation*, and of *Verſification*.

137. Q. Wherein conſiſts the art of *Pronunciation*?

A. In laying the *accent* upon the proper ſyllable of a word, and the *emphaſis* upon the proper word of a ſentence.

138. Q. Upon what doth the art of *Verſification* depend.

A. Upon arranging the ſyllables of words according to certain laws, reſpecting *quantity* or *accent*.

139. Q. What is moſt obſervable in the arrangement of ſyllables according to their quantity?

A. If the accent fall upon the *firſt* ſyllable, the *third*, the *fifth*, &c. the verſe is ſaid to conſiſt of *Trochees*; which is called a foot of two ſyllables, whereof the firſt is long, and the ſecond ſhort.

If it fall upon the *ſecond*, the *fourth*, the *ſixth*, &c. as is moſt uſual in Engliſh verſe,

it is ſaid to conſiſt of *Iambics*; which are feet of two ſyllables, whereof the firſt is ſhort, and the ſecond long.

If two ſyllables be pronounced both long, the foot is called a *ſpondee*; and if one long ſyllable be ſucceeded by two ſhort ones continually, the verſe is ſaid to conſiſt of *Dactyls*. I ſhall give a ſhort ſpecimen of each of theſe kinds of verſe.

Trochaical.

In thĕ | days ōf | ōld,
Storĭes | plăinly | tōld,

(e) *Iambic.*

Wĭth rā | vĭſh'd eārs
Thĕ mōn | ărch heārs.

Dactylic, ſometimes called *Anapæſtic.*

Dĭ | ōgĕnĕs | ſūrlў ănd | prōud.

Verſes conſiſt of more or fewer of theſe feet at pleaſure; and verſes of different lengths intermixed form a *Pindarick* poem.

(e) A *Spondee*, with which Iambic verſes abound.

APPENDIX to the PROSODY.

140. OUR *Iambic* meaſure compriſes verſes

1. Of *four* ſyllables making *two* feet; as,

With raviſh'd ears
The Monarch hears.

2. Of *ſix* ſyllables making *three* feet; as

In places far or near,
Or famous, or obſcure,
Where wholeſome is the air,
Or where the moſt impure,
All times, and every where,
The Muſe is ſtill in ure.

3. Of *eight* ſyllables making *four* feet, which is the uſual meaſure of ſhort poems; as,

And may at laſt my weary age
Find out the peaceful hermitage, &c.

4. Of *ten* ſyllables making *five* feet, which is the common meaſure of heroick and tragick poetry; as,

The troubled air with empty ſounds they beat
Intent to hear, and eager to repeat.

In all theſe meaſures the accents ſhould fall on *even* ſyllables; and every line conſidered by itſelf flows more ſmoothly, as this rule is more ſtrictly obſerved.

141. Our

141. Our *trochaick* meaſures are

1. Of *three* ſyllables making *one* foot and a *long ſyllable*; as,

Other joys
Are but toys.

2. Of *five* ſyllables making *two* feet and a *long ſyllable*; as,

In the days of old
Stories plainly told.

3. Of *ſeven* ſyllables making *three* feet and a *long ſyllable*; as,

Faireſt piece of well-form'd earth,
Urge not thus your haugthy birth.

In theſe meaſures the accent is on the *odd* ſyllables.

142. The *Alexandrine* conſiſting of *twelve* ſyllables, and the verſe of *eleven* ſyllables made from the Alexandrine, by retrenching a ſyllable from the firſt foot, are called Anapeſtic, and ſometimes Dactylic verſes. Theſe are commonly quick and lively, and therefore often uſed in ſong; though the Alexandrine may ſometimes be met with in grave poetry; as, *Such generous minds are form'd, where bleſt religion reigns.*

143. Ancient poets ſometimes wrote verſes of *fourteen* ſyllables, which are now broken

into lines conſiſting of *eight* and *ſix* ſyllables alternately.

144. *Amphibrachic* verſes are verſes of various lengths, the feet of which conſiſt for the moſt part of the ſyllables, that is, of an *iambick* followed continually by a ſhort ſyllable, or of one long ſyllable between two ſhort ones; as,

A conqueſt how hard and how glorious!
Tho' Fate had faſt bound her,
With Styx nine times round her,
Yet muſick and love were victorious.

145. Every verſe hath its *pauſe*, and the *harmony of poetry* conſiſts in varying its ſituation.

PART V.

Of FIGURES.

146. FIGURES are thoſe deviations from grammatical or natural propriety, which are either allowed or admired.

147. Thoſe which affect Engliſh *letters* or *ſyllables*, and which may therefore be termed *Orthographical* figures, are *Aphæreſis*, when a ſyllable or letter is omitted at the beginning of a word; as, *'tis* for *it is*; *Syncope*, when it is left out in the middle; as, *ne'er* for *never*; and *Apocope*, when omitted at the end; as *tho'* for *though*.

148. The omiſſion of a word neceſſary to grammatical propriety, is called *Ellipſis*; as *I wiſh you would write*, for *I wiſh* that *you would write*.

149. Particles, and ſome other words, muſt frequently be ſupplied to make the conſtruction complete; as in the following ſentences. *I value it not a* (or *of a*) *farthing*; i. e. *at the price of a farthing*: *at twelve o'clock*; i. e. *of the clock*.

150. The pronoun relative is frequently omitted; as, *The houſe I have built*; inſtead

of saying, *The houſe* that, or which, *I have built.* To make very frequent uſe of this ellipſis ſeems to be a fault.

151. With reſpect to the *uſe of figures* it is obſerved, that the *orthographical figures* are not uſed with approbation, except in very *familiar writing*, or *verſe*.

AN

AN

APPENDIX,

Containing a Catalogue of Verbs irregularly inflected.

152. THAT I might not crowd the notes too much, I have choſen to throw into an Appendix, *a catalogue of verbs irregularly inflected*, excluding thoſe verbs, and parts of verbs, which are become obſolete; that learners may be at no loſs what form of expreſſion to prefer. It is extracted chiefly from Mr. *Ward's* catalogue; but without taking any notice of his diſtinction of conjugations. When the regular inflection is in uſe, as well as the irregular one, an aſteriſm is put.

Radical form.	*Preter tenſe.*	*Participle pret.*
abide.	abode.	abode.
ariſe.	aroſe.	ariſen.
awake.	awoke.*	awoke.*
bear, or *bring forth*	bare.	born.
bear, or *carry.*	bore.	borne.
beat.	beat.	beaten.
begin.	began.	begun.

Radical form.	*Preter tenſe.*	*Participle pret.*
bereave.	bereft.*	bereft.*
beſeech.	beſought.	beſought.
bid.	bade.	bidden.
bind.	bound.	bound.
bite.	bit.	bitten.
bleed.	bled.	bled.
blow.	blew.	blown.
break.	brake, broke.	broken, broke.
breed.	bred.	bred.
bring.	brought.	brought.
burſt.	burſt.	burſt, burſten.
buy.	bought.	bought.
caſt.	caſt.	caſt.
catch.	caught.*	caught.*
chide.	chid.	chidden.
chuſe.	choſe.	choſen.
cleave.	clave.	cloven, cleft.
cling.	clung.	clung.
clothe.	clad.*	clad.*
come.	came.	come.
coſt.	coſt.	coſt.
crow.	crew.	crowed.
cut.	cut.	cut.
dare.	durſt*.	dared.
die.	died.	dead.
dig.	dug.*	dug.*
draw.	drew.	drawn.
drink.	drank.	drunk.
drive.	drove.	driven.

Radical form.	*Preter tenſe.*	*Participle pret.*
eat.	ate.	eaten.
fall.	fell.	fallen.
feed.	fed.	fed.
fight.	fought.	fought.
find.	found.	found.
flee.	fled.	fled.
fling.	flung.	flung.
fly.	flew.	flown.
forſake.	forſook.	forſaken.
freeze.	froze.	frozen.
get.	gat, got.	gotten.
give.	gave.	given.
go.	went.	gone.
grind.	ground.	ground.
grow.	grew.	grown.
hang.	hung*.	hung.
hew.	hewed.	hewn.
hide.	hid.	hidden.
hit.	hit.	hit.
hold.	held.	holden, held.
hurt.	hurt.	hurt.
keep.	kept.	kept.
knit.	knitted.	knitted, knit.
know.	knew.	known.
lay.	laid.	laid.
lead.	led.	led.
leave.	left.	left.
lend.	lent.	lent.
let.	let.	let.

Radical form.	*Preter tenſe.*	*Participle pret.*
lie.	lay.	lain.
load.	loaded.	loaden, laden.
loſe.	loſt.	loſt.
make.	made.	made.
meet.	met.	met.
mow.	mowed.	mown.*
pay.	paid.	paid.
put.	put.	put.
———	quoth he.	———
read.	read.	read.
rend.	rent.	rent.
ride.	rode.	ridden.
ring.	rung, rang.	rung.
riſe.	roſe.	riſen.
rive.	rived.	riven.
run.	ran.	run.
ſaw.	ſawed.	ſawn.
ſee.	ſaw.	ſeen.
ſeek.	ſought.	ſought.
ſeethe.	ſeethed.	ſodden.
ſell.	ſold.	ſold.
ſend.	ſent.	ſent.
ſet.	ſet.	ſet.
ſhake.	ſhook.	ſhaken.
ſhave.	ſhaved.	ſhaven.*
ſhear.	ſheared.	ſhorn.
ſhed.	ſhed.	ſhed.
ſhine.	ſhone.	ſhone.*
ſhoe.	ſhod.	ſhod.

Radical form.	*Preter tenſe.*	*Participle pret.*
ſhoot.	ſhot.	ſhot.
ſhow, ſhew.	ſhowed, ſhewed.	ſhown*, ſhewn.
ſhred.	ſhred.	ſhred.
ſhrink.	ſhrank, ſhrunk.	ſhrunk.
ſhut.	ſhut.	ſhut.
ſing.	ſang, ſung.	ſung.
ſink.	ſunk.	ſunk.
ſit.	ſat.	ſat.
ſlay.	ſlew.	ſlain.
ſlide.	ſlided.	ſlidden.
ſling.	ſlung.	ſlung.
ſlink.	ſlunk.	ſlunk.
ſlit.	ſlit.	ſlit.
ſmite.	ſmote.	ſmitten.
ſow.	ſowed.	ſown.*
ſpeak.	ſpoke.	ſpoken.
ſpeed.	ſped.	ſped.
ſpend.	ſpent.	ſpent.
ſpin.	ſpun.	ſpun.
ſpit.	ſpat.	ſpitted, ſpitten, ſpit.
ſplit.	ſplit.	ſplit.
ſpread.	ſpread.	ſpread.
ſpring.	ſprung, ſprang.	ſprung.
ſtand.	ſtood.	ſtood.
ſteal.	ſtole.	ſtolen.
ſtick.	ſtuck.	ſtuck.
ſting.	ſtung.	ſtung.
ſtink.	ſtank.	ſtunk.

ſtride.

Radical form.	*Preter tenſe.*	*Participle pret.*
ſtride.	ſtrode.	ſtridden.
ſtrike.	ſtruck.	ſtricken, ſtruck.
ſtring.	ſtrung.	ſtrung.
ſtrive.	ſtrove.	ſtriven.
ſtrow.	ſtrowed.	ſtrown.
ſwear.	ſwore, ſware.	ſworn.
ſweat.	ſweat.	ſweat.
ſwell.	ſwelled.	ſwollen.*
ſwim.	ſwam.	ſwum.
ſwing.	ſwung.	ſwung.
take.	took.	taken.
teach.	taught.	taught.
tear.	tore, tare.	torn.
tell.	told.	told.
think.	thought.	thought.
thrive.	throve.	thriven.
throw.	threw.	thrown.
thruſt.	thruſt.	thruſt.
tread.	trode.	trodden.
wear.	wore.	worn.
weave.	wove.	woven.
weep.	wept.	wept.
win.	won.	won.
wind.	wound.	wound.*
work.	wrought.	wrought.
wring.	wrung.	wrung.
write.	wrote.	written.

153. That

153. That this catalogue might be reduced into as ſmall a compaſs as poſſible, thoſe irregularities are omitted that have been produced merely by the quick pronunciation of regular preterite tenſes and participles; whereby the *ed* is contracted into *t*. But this contraction is not admitted in ſolemn language, except in verbs which end in *l*, *ll*, or *p*; as *creep*, *crept*; *feel*, *felt*; *dwell*, *dwelt*; though it is ſometimes uſed in words ending in *d*: as *gird*, *girt*; *geld*, *gelt*, &c.

EXAMPLES

EXAMPLES

OF

ENGLISH COMPOSITION.

EXAMPLES OF ENGLISH COMPOSITION.

THE following pieces are collected from our moſt celebrated Engliſh writers, for the exemplification of the rules of *Grammar*. Moreover, being intended to employ the attention of youth, not only the *Language*, but alſo the *Subjects* and *Sentiment* of them have been attended to in ſelecting them; and ſuch chiefly have been inſerted, as ſeemed to be particularly calculated for the uſe of youth, tending both to lead them into a juſt and manly taſte in compoſition, and alſo to impreſs their minds with the ſenſe of what is rational, uſeful, and ornamental in their temper, and conduct in life.

In this view, I hope, it will not be looked upon as any impropriety, that I have introduced them by a few paſſages from the *Holy Scriptures*. Indeed, beſides the excellent moral uſes of them, the ſhort ſentences they conſiſt of will be found of ſingular uſe to a maſter in

in illuſtrating the fundamental rules of grammar. For long and complex ſentences, particularly thoſe in which the natural conſtruction hath been made to give place to the harmony of ſtyle, ought not to be attempted, till the more ſimple conſtructions be thoroughly underſtood.

After the detached ſentences are become familiar, the larger extracts will afford a judicious teacher an opportunity of pointing out to his ſcholars, in the higher claſſes, the propriety and elegance of the ſeveral forms of *tranſition* from one ſentence to another; a thing on which the beauty of compoſition very much depends; which is capable of an eaſy illuſtration by examples, but for which no abſtract rules can be given, without being infinitely tedious, and (notwithſtanding the greateſt ſagacity and addreſs be employed in drawing them up) almoſt unintelligible.

It is hoped likewiſe that it will be neither an unuſeful nor unpleaſing work which theſe extracts will afford a maſter, in explaining, more particularly than can be done by any general remarks, the variety there may be in the ſtyle of good writers: and that theſe differences might be the more ſtriking, theſe extracts from our Engliſh claſſics are thoſe in which (conſidering that the choice of them was farther reſtrained by a regard both to the ſubject and

and the length of them) their ſeveral characteriſtic excellencies are very ſtrongly marked.

Short as theſe pieces are, it will be eaſy to diſcern in them the graceful eaſe of *Addiſon*, the maſculine freedom of *Bolingbroke*, the perſpicuity of *Hume*, the vigorous yet correct expreſſion of *Swift*, and the elaborate exactneſs of the *Author of the Rambler*. Of the pieces of *Poetry* I ſay nothing; as remarks upon them can be of little uſe to young gentlemen while they continue at the grammar-ſchool.

More and longer extracts would have been added, but theſe were apprehended to be ſufficient for the purpoſe for which they are introduced; and a greater number might have ſwelled this part of the volume to a diſproportionate ſize.

(No. 1.)

The Firſt Pſalm.

1. BLESSED is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

2. But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3. And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper.

4. The ungodly are not ſo; but are like the chaff which the wind driveth away.

5. Therefore the ungodly ſhall not ſtand in the judgement, nor ſinners in the congregation of the righteous.

6. For the LORD knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

The Fourth Chapter of the Book of Proverbs.

1. HEAR, ye children, the inſtruction of a Father, and attend to know underſtanding.

2. For I give you good doctrine, forſake you not my law.

3. For I was my father's ſon, tender and only beloved in the ſight of my mother.

4. He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments and live.

5. Get wiſdom, get underſtanding: forget it not, neither decline from the words of my mouth.

6. Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee.

7. Wiſdom is the principal thing: therefore get wiſdom; and with all thy getting, get underſtanding.

8. Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour when thou doſt embrace her.

9. She ſhall give thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee.

10. Hear

10. Hear, O my ſon, and receive my ſayings; and the years of thy life ſhall be many.

11. I have taught thee in the way of wiſdom; I have led thee in right paths.

12. When thou goeſt, thy ſteps ſhall not be ſtraitened; and when thou runneſt thou ſhalt not ſtumble.

13. Take faſt hold of inſtruction; let her not go; keep her, for ſhe is thy life.

14. Enter not into the path of the wicked, and go not in the way of evil men.

15. Avoid it, paſs not by it, turn from it, and paſs away.

16. For they ſleep not, except they have done miſchief; and their ſleep is taken away, unleſs they cauſe ſome to fall.

17. For they eat the bread of wickedneſs, and drink the wine of violence.

18. But the path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.

19. The way of the wicked is darkneſs: they know not at what they ſtumble.

20. ¶ My ſon, attend to my words, incline thine ear unto my ſayings.

21. Let them not depart from thine eyes; keep them in the midſt of thine heart.

22. For they are life unto thoſe that find them, and health to all their fleſh.

23. ¶ Keep thine heart with all diligence: for out of it are the iſſues of life.

24. Put away from thee a froward mouth, and perverſe lips put far from thee.

25. Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26. Ponder the path of thy feet; and let all thy ways be eſtabliſhed.

27. Turn not to the right hand nor to the left: remove thy foot from evil.

The ſixteenth Chapter of the Goſpel according to St. Luke: Verſe 19.

¶ 19. THERE was a certain rich man which was cloathed in purple and fine linen, and fared ſumptuouſly every day.

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of ſores.

21. And deſiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came, and licked his ſores.

22. And it came to paſs, that the beggar died, and was carried by the angels into Abraham's boſom. The rich man alſo died, and was buried:

23. And in hell he lifted up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.

24. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham ſaid, Son, remember that thou in thy life-time receiveds thy good things, and likewiſe Lazarus evil things: but now he is comforted and thou art tormented.

26. And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you, cannot, neither can they paſs to us, that would come from thence.

27. Then he ſaid, I pray thee therefore, Father, that thou wouldeſt ſend him to my father's houſe:

28. For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.

29. Abraham ſaith unto him, They have Moſes and the Prophets; let them hear them.

30. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent.

31. And he ſaid unto him, If they hear not Moſes and the Prophets, neither will they be perſuaded, though one roſe from the dead.

(No. 2.)

Thoughts on various ſubjects by Swift *and* Pope.

1. LEARNING is like mercury, one of the moſt powerful and excellent things in the world in ſkilful hands; in unſkilful the moſt miſchievous.

2. Every man has juſt as much vanity as he wants underſtanding.

3. Modeſty, if it were to be recommended for nothing elſe, this were enough, that the pretending to little leaves a man at eaſe; whereas boaſting requires a perpetual labour to appear what he is not: if we have ſenſe, modeſty beſt proves it to others; if we have none, it beſt hides our want of it.

4. A man ſhould never be aſhamed to own he has been in the wrong, which is but ſaying in other words, that he is wiſer to-day than he was yeſterday.

5. Wherever I find a great deal of gratitude in a poor man, I take it for granted, there would be as much generoſity if he were a rich man.

6. Flowers of rhetoric in ſermons and other ſerious diſcourſes, are like the blue and red flowers in corn, pleaſing to thoſe who come only for amuſement, but prejudicial to him who would reap the profit from it.

7. He who tells a lie, is not ſenſible how great a taſk he undertakes, for he muſt be forced to invent twenty more to maintain that one.

8. Some people will never learn any thing, for this reaſon, becauſe they underſtand every thing too ſoon.

9. I ſeldom ſee a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to ſatisfy the ambition, or to fill the idea of an immortal ſoul.

10. It is a certain truth, that a man is never ſo eaſy, or ſo little impoſed upon; as among perſons of the beſt ſenſe; it coſts far more trouble to be admitted or continued in ill company than in good; as the former have leſs underſtanding to be employed, ſo they have more variety to be pleaſed; and to keep a fool conſtantly in good humour with himſelf, and with others, is no very eaſy taſk.

11. A good-natured man has the whole world to be happy out of: whatever befalleth his ſpecies, a well deſerving perſon promoted, a modeſt man advanced, an indulgent one relieved, all this he looks upon but as a remoter bleſſing of Providence on himſelf; which then ſeems to make amends for the narrowneſs of his own fortune, when it does the ſame thing he would have done had it been in his power. For what a luxurious man

man in poverty would want for horſes and footmen, a nood-natured man wants for his friends or the poor.

12. The character of covetouſneſs is what a man generally acquires more through ſome niggardlineſs, or ill grace, in little or inconſiderable things, than in expences of any conſequence. A very few pounds a-year would eaſe that man of the ſcandal of avarice.

13. It often happens that thoſe are the beſt people, whoſe characters have been moſt injoured by ſlanderers; as we uſually find that to be the beſt fruit which the birds have been picking at.

14. To be angry is to revenge the fault of others upon themſelves.

15. To relieve the oppreſſed is the moſt glorious act a man is capable of; it is in ſome meaſure doing the buſineſs of God and Providence.

16. Many men have been capable of doing a wiſe thing, more a cunning thing, but very few a generous thing.

(No. 3.)

On OMENS. Spect. No. 7. *by* ADDISON.

GOING yeſterday to dine with an old acquaintance, I had the misfortune to find his whole family very much dejected.

Upon aſking him the occaſion of it, he told me that his wife had dreamed a ſtrange dream the night before, which they were afraid portended ſome misfortune to themſelves or to their children. At her coming into the room I obſerved a ſettled melancholy in her countenance, which I ſhould have been troubled for, had I not heard from whence it proceeded. We were no ſooner ſat down, but after having looked upon me a little while, *My dear*, ſays ſhe, turning to her huſband, *you may now ſee the ſtranger that was in the candle laſt night.* Soon after this, as they began to talk of family affairs, a little boy at the lower end of the table told her, that he was to go into join-hand on *Thurſday*. *Thurſday?* ſays ſhe; *No, child, if it pleaſe God, you ſhall not begin upon* Childermas-day; *tell your writing-maſter that* Friday *will be ſoon enough.* I was reflecting with myſelf on the oddneſs of her fancy, and wondering that any body would eſtabliſh it as a rule to loſe a day in every week. In the midſt of theſe my muſings, ſhe deſired me to reach her a little ſalt upon the point of my knife, which I did in ſuch a trepidation and hurry of obedience, that I let it drop by the way; at which ſhe immediately ſtartled, and ſaid it fell towards her. Upon this I looked very blank; and obſerving the concern of the whole table, began to conſider myſelf, with ſome confuſion, as a perſon that had brought

brought a diſaſter upon the family. The lady, however, recovering herſelf after a little ſpace, ſaid to her huſband, with a ſigh, *My dear, misfortunes never come ſingle.* My friend, I found, acted but an under-part at his table, and being a man of more good-nature than underſtanding, thinks himſelf obliged to fall in with all the paſſions and humours of his yoke-fellow: *Do not you remember, child,* ſays ſhe, *that the pidgeon-houſe fell the very afternoon that our careleſs wench ſpilt ſalt upon the table? Yes,* ſays he, *my dear, and the next poſt brought us an account of the battle of* Almanza. The reader may gueſs at the figure I made, after having done all this miſchief. I diſpatched my dinner, as ſoon as I could, with my uſual taciturnity; when, to my utter confuſion, the lady ſeeing me quitting my knife and fork, and laying them acroſs one another upon my plate, deſired me that I would humour her ſo far as to take them out of that figure and place them ſide by ſide. What the abſurdity was which I had committed I did not know, but I ſuppoſe there was ſome traditionary ſuperſtition in it; and therefore, in obedience to the lady of the houſe, I diſpoſed of my knife and fork in two parallel lines, which is the figure I ſhall always lay them in for the future, though I do not know any reaſon for it.

It is not difficult for a man to ſee that a perſon has conceived an averſion to him. For

my own part, I quickly found by the lady's look, that ſhe regarded me as a very odd kind of fellow, with an unfortunate aſpect. For which reaſon I took my leave immediately after dinner, and withdrew to my own lodgings. Upon my return home, I fell into a profound contemplation on the evils that attend theſe ſuperſtitious follies of mankind; how they ſubject us to imaginary afflictions, and additional ſorrows, that do not properly come within our lot. As if the natural calamities of life were not ſufficient for it, we turn the moſt indifferent circumſtances into miſfortunes, and ſuffer as much from trifling accidents, as from real evils. I have known the ſhooting of a ſtar ſpoil a night's reſt; and have ſeen a man in love grow pale and loſe his appetite, upon the plucking of a merry-thought. A ſcreech-owl at midnight has alarmed a family more than a band of robbers; nay, the voice of a cricket hath ſtruck more terror than the roaring of a lion. There is nothing ſo inconſiderable, which may not appear dreadful to an imagination that is filled with omens and prognoſtics. A ruſty nail, or a crooked pin, ſhoot up into prodigies.

I remember I was once in a mixed aſſembly, that was full of noiſe and mirth, when on a ſudden an old woman unluckily obſerved there were thirteen of us in company. This remark ſtruck a panic terror into ſeveral who were

were preſent, inſomuch that one or two of the ladies were going to leave the room; but a friend of mine taking notice that one of our female companions was big with child, affirmed there were fourteen in the room, and that, inſtead of portending one of the company ſhould die, it plainly foretold one of them ſhould be born. Had not my friend found out this expedient to break the omen, I queſtion not but half the women in the company would have fallen ſick that very night.

An old maid that is troubled with the vapours, produces infinite diſturbances of this kind among her friends and neighbours. I know a maiden aunt, of a great family, who is one of theſe antiquated *Sybils*, that forebodes and propheſies from one end of the year to the other. She is always ſeeing apparitions, and hearing death-watches; and was the other day almoſt frighted out of her wits by the great houſe-dog, that howled in the ſtable at a time when ſhe lay ill of the toothach. Such an extravagant caſt of mind engages multitudes of people, not only in impertinent terrors, but in ſupernumerary duties of life; and ariſes from that fear and ignorance which are natural to the ſoul of man. The horror with which we entertain the thoughts of death, or indeed of any future evil, and the uncertainty of its approach, fill a melancholy mind with innumerable appre-

henſions and ſuſpicions, and conſequently diſpoſe it to the obſervation of ſuch groundleſs prodigies and predictions. For as it is the chief concern of wiſe men to retrench the evils of life by the reaſonings of philoſophy; it is the employment of fools to multiply them by the ſentiments of ſuperſtition.

For my own part, I ſhould be very much troubled were I endowed with this divining quality, though it ſhould inform me truly of every thing that can befal me. I would not anticipate the reliſh of any happineſs, nor feel the weight of any miſery, before it actually arrives.

I know but one way of fortifying my ſoul againſt theſe gloomy preſages and terrors of mind, and that is, by ſecuring to myſelf the friendſhip and protection of that Being who diſpoſes of events, and governs futurity. He ſees, at one view, the whole thread of my exiſtence, not only that part of it which I have already paſſed through, but that which runs forward into all the depths of eternity. When I lay me down to ſleep, I recommend myſelf to his care; when I awake, I give myſelf up to his direction. Amidſt all the evils that threaten me, I will look up to him for help, and queſtion not but he will either avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all ſolicitous

about it; becauſe I am ſure that he knows them both, and that he will not fail to comfort and ſupport me under them.

(N° 4.)

BUT whatever connection there may be originally betwixt theſe diſpoſitions, I am perſuaded that nothing is ſo proper to cure us of this delicacy of paſſion, as the cultivating of that higher and more refined taſte, which enables us to judge of the characters of men, of compoſition, of genius, and of productions of the nobler arts. A greater or leſs reliſh of thoſe obvious beauties that ſtrike the ſenſes, depends entirely upon the greater or leſs ſenſibility of the temper; but, with regard to the liberal arts and ſciences, a fine taſte is really nothing but ſtrong ſenſe, or at leaſt depends ſo much upon it that they are inſeparable. To judge aright of compoſitions of genius, there are ſo many views to be taken in, ſo many circumſtances to be compared, and ſuch a knowledge of human nature requiſite, that no man, who is not poſſeſſed of the ſoundeſt judgement, will ever make a tolerable critic in ſuch performances.

And this is a new reaſon for cultivating a reliſh in the liberal arts. Our judgment will ſtrengthen by this exerciſe: we ſhall form

truer notions of life: many things which rejoice or affect others, will appear to us too frivolous to engage our attention: and we ſhall loſe by degrees that ſenſibility and delicacy of paſſion, which is ſo incommodious.

But perhaps I have gone too far in ſaying, that a cultivated taſte for the polite arts extinguiſhes the paſſions, and renders us indifferent to thoſe objects which are ſo fondly purſued by the reſt of mankind. When I reflect a little more, I find, that it rather improves our ſenſibility for all the tender and agreeable paſſions; at the ſame time that it renders the mind incapable of the rougher and boiſterous emotions.

Ingenuas didiciſſe fideliter artes,
Emollit mores, nec ſinit eſſe feros.

For this, I think there may be aſſigned two very natural reaſons.

In the firſt place, nothing is ſo improving to the temper as the ſtudy of the beauties, either of poetry, eloquence, muſick, or painting. They give a certain elegance of ſentiment, which the reſt of mankind are entire ſtrangers to. The emotions they excite are ſoft and tender. They draw the mind off from the hurry of buſineſs and intereſt; cheriſh reflection; diſpoſe to tranquillity; and produce an agreeable melancholy, which, of all

all diſpoſitions of the mind, is beſt ſuited to love and friendſhip.

Hume on Delicacy of Taſte.

(N° 5.)

POLITENESS is one of thoſe advantages which we never eſtimate rightly but by the inconvenience of its loſs. Its influence upon the manners is conſtant and uniform, ſo that, like an equal motion, it eſcapes perception. The circumſtances of every action are ſo adjuſted to each other, that we do not ſee where an error could have been committed, and rather acquieſce in its propriety, than admire its exactneſs.

But as ſickneſs ſhews us the value of eaſe, a little familiarity with thoſe who were never taught to endeavour the gratification of others, but regulate their behaviour merely by their own will, will ſoon evince the neceſſity of eſtabliſhed modes and formalities to the happineſs and quiet of common life.

Wiſdom and virtue are by no means ſufficient without the ſupplemental laws of good breeding, to ſecure freedom from degenerating to rudeneſs, or ſelf-eſteem from ſwelling into inſolence; and a thouſand offences may be committed, and a thouſand offices neglected,

neglected, without any remorse of conscience, or reproach from reason.

The true effect of genuine politeness seems to be rather ease than pleasure. The power of delighting must be conferred by nature, and cannot be delivered by precept, or obtained by imitation; but though it be the privilege of a very small number to ravish and to charm, every man may hope by rules and cautions not to give pain, and may, therefore, by the help of good breeding, enjoy the kindness of mankind, though he should have no claim to higher distinctions.

The universal axiom in which all complaisance is included, and from which flow all the formalities which custom has established in civilized nations, is, that no man should give preference to himself. A rule so comprehensive and certain, that, perhaps, it is not easy for the mind to image an incivility, without supposing it to be broken.

There are, indeed, in every place some particular modes of the ceremonial part of good breeding, which, being arbitrary and accidental, can be learned only by habitude and conversation; such are the forms of salutation, the different gradations of reverence, and all the adjustments of place and precedence. These, however, may be often violated without offence, if it be sufficiently evident, that neither malice nor pride contributed

buted to the failure; but will not atone, however rigidly obſerved, for the tumour of inſolence, or petulance of contempt.

I have, indeed, not found among any part of mankind, leſs real and rational complaiſance than among thoſe who have paſſed their time in paying and receiving viſits, in frequenting publick entertainments, in ſtudying the exact meaſures of ceremony, and in watching all the variations of faſhionable courteſy.

They know, indeed, at what hour they may beat the door of an acquaintance, how many ſteps they muſt attend him towards the gate, and what interval ſhould paſs before his viſit is returned; but ſeldom extend their care beyond the exterior and uneſſential parts of civility, nor refuſe their vanity any gratification, however expenſive to the quiet of another.

RAMBLER, No. 98.

(N° 6.)

IT would be endleſs to run over the ſeveral defects of ſtyle among us: I ſhall therefore ſay nothing of the *mean* and the *paultry* (which are uſually attended by the *fuſtian*), much leſs of the *ſlovenly* or *indecent*. Two things I will juſt warn you againſt: the firſt is the frequency

quency of unneceſſary epithets; and the other is the folly of uſing old thread-bare phraſes, which will often make you go out of your way to find and apply them, are nauſeous to rational hearers, and will ſeldom expreſs your meaning as well as your own natural words.

Although I have already obſerved, our *Engliſh* tongue is too little cultivated in this kingdom, yet the faults are nine in ten owing to affectation, and not to the want of underſtanding. When a man's thoughts are clear, the propereſt words will generally offer themſelves firſt, and his own judgement will direct him in what order to place them ſo as they may be beſt underſtood. Where men err againſt this method, it is uſually on purpoſe, and to ſhew their learning, their oratory, their politeneſs, their knowledge of the world. In ſhort, that ſimplicity, without which no human performance can arrive to any great perfection, is no where more eminently uſeful than this.

Swift's Letter to a Clergyman.

THERE is one circumſtance in a learned education, which ought to have much weight, even with thoſe who have no learning at all. The books read at *ſchool* and *colleges* are full of incitements to virtue, and diſcouragements from vice, and drawn from the wiſeſt reaſons, the

the ſtrongeſt motives, and the moſt influencing examples. Thus young minds are filled early with an inclination to good, and an abhorrence of evil, both which increaſe in them, according to the advances they make in literature; and although they may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into ſome irregularities, when they come forward into the great world, yet it is ever with reluctance and compunction of mind, becauſe their bias to virtue ſtill continues. They may ſtray ſometimes, out of infirmity or compliance; but they will ſoon return to the right road and keep it always in view. I ſpeak only of thoſe exceſſes, which are too much the attendants of youth in warmer blood; for as to the points of honour, truth, juſtice, and other noble gifts of the mind, wherein the temperature of the body hath no concern, they are ſeldom known to be otherwiſe.

Swift on Modern Education.

IF you are in company with men of learning, though they happen to diſcourſe of arts and ſciences out of your compaſs, yet you will gather more advantage by liſtening to them, than from all the nonſenſe and frippery of your own ſex; but if they be men of breeding

ing as well as learning, they will ſeldom engage in any converſation, where you ought not to be a hearer, and in time have your part. If they talk of the manners and cuſtoms of the ſeveral kingdoms of Europe, of travels into remoter nations, of the ſtate of their own country, or of the great men and actions of Greece and Rome; if they give their judgement upon Engliſh and French writers either in verſe or proſe, or of the nature and limits of virtue and vice, it is a ſhame for an Englsſh lady not to reliſh ſuch diſcourſes, not to improve by them, and endeavour by reading and information to have her ſhare in thoſe entertainments, rather than turn aſide, as it is the uſual cuſtom, and conſult with the woman, who ſits next her, about a new cargo of fans.

Pray obſerve, how inſignificant things are the common race of ladies; when they have paſſed their youth and beauty, how contemptible they appear to the men, and yet more contemptible to the younger part of their own ſex; and have no relief, but in paſſing their afternoon in viſits, where they are never acceptable, and their evening at cards among each other; while the former part of the day is ſpent in ſpleen and envy, or in vain endeavours to repair by art and dreſs the ruins of time. Whereas I have known ladies at ſixty, to whom all the polite part of the court and town

town paid their addreſſes without any farther view, than that of enjoying the pleaſure of their converſation.

Swift's Letter to a young Lady.

(N° 7.)

THE limitations neceſſary to preſerve liberty under monarchy will reſtrain effectually a bad prince without being ever *felt* as *ſhackles* by a *good* one. Our conſtitution is brought, or almoſt brought, to ſuch a point, or perfection I think it, that no *king* who is not in the true meaning of the word, a *patriot*, can govern *Britain* with *eaſe*, *ſecurity*, *honour*, *dignity*, or indeed with *ſufficient power* and *ſtrength*. But yet a king, who is a patriot, may govern with *all* the former; and, beſides them, with power as extended as the moſt abſolute monarch can boaſt, and a power too far more agreeable in the enjoyment, as well as more effectual in the operation.

Bolingbroke's Patriot King.

ON this ſubject let the imagination range thro' the whole glorious ſcene of a patriot reign: the beauty of the idea will inſpire thoſe

thoſe tranſports, which *Plato* imagined the viſion of virtue would inſpire, if virtue could be ſeen. What in truth can be ſo lovely? what ſo venerable, as to contemplate a king on whom the eyes of a whole people are fixed, filled with admiration, and glowing with affection? a king, in the temper of whoſe government, like that of NERVA, things ſo ſeldom allied as empire and liberty are intimately mixed, co-exiſt together inſeparably, and conſtitute one real eſſence? What ſpectacle can be preſented to the view of the mind ſo rare, ſo nearly divine, as a king poſſeſſed of abſolute power, neither aſſumed by fraud nor maintained by force, but the genuine effect of eſteem, of confidence, and affection; the free gift of *liberty*, who finds her greateſt ſecurity in this power, and would deſire no other if the prince on the throne could be, what his people wiſh him to be, immortal? Of ſuch a prince, and of ſuch a prince alone, it may be ſaid with ſtrict propriety and truth,

——— *Volentes*
Per populos dat jura, viamque affectat Olympi.

Civil fury will have no place in this draught: or if the monſter is ſeen, he muſt be ſeen as Virgil deſcribes him,

——— *centum*

——— *centum vinctis catetis*
Poſt tergum nodis, fremit horridus ore cruento.

He muſt be ſeen ſubdued, bound, chained, and deprived entirely of power to do hurt. In this place, concord will appear brooding peace and proſperity on the happy land, joy ſitting in every face, content in every heart; a people unoppreſſed, undiſturbed, unalarmed; buſy to improve their private property and the public ſtock; fleets covering the ocean; bringing home wealth by the returns of induſtry, carrying aſſiſtance or terror abroad by the direction of wiſdom; and aſſerting triumphantly the rights and the honour of *Great Britain*, as far as waters roll, and as winds can waft them.

Bolingbroke's Idea of a Patriot King.

(N° 8.)

A Letter to a young Gentleman at School.

Dear Maſter F.

I AM glad you are well fixed in your new ſchool. I have now before me the three laſt letters which you ſent your father, and, at his deſire, am going to give you a few directions

tions concerning letter-writing, in hopes they may be of ſome ſervice towards improving your talent that way.

When you ſit down to write, call off your thoughts from every other thing but that ſubject you intend to handle: conſider it with attention, place it in every point of view, and examine it on every ſide before you begin. By this means you will lay a plan of it in your mind, which will riſe like a well-continued building, beautiful, uniform, and regular; whereas, if you neglect to form to your ſelf ſome method of going through the whole, and leave it to be conducted by giddy accident, your thoughts upon any ſubject can never appear otherways than as a mere heap of confuſion.

Conſider you are now to form a ſtyle, or, in other words, to learn the way of explaining what you think; and your doing it well or ill for your whole life, will depend upon the manner you fall into at the beginning. It is of great conſequence therefore, to be attentive and diligent at firſt; and an expreſſive, genteel, and eaſy manner of writing, is ſo uſeful, ſo engaging a quality, that whatever pains it coſts, it amply will repay. Nor is the taſk ſo difficult as you at firſt may think, a little practice and attention will enable you to lay down your thoughts in order; and from time to time will inſtruct and give you rules for ſo doing.

doing. But on your part, I ſhall expect obſervance and application, without which nothing can be done.

As to ſubjects, you are allowed in this way the utmoſt liberty. Whatever has been done, or thought, or ſeen, or heard; your obſervations on what you know; your enquiries about what you do not know, the time, the place, the weather, every thing around ſtands ready for your purpoſe; and the more variety you intermix the better. Set diſcourſes require a dignity or formality of ſtile ſuitable to the ſubject; whereas letter-writing rejects all pomp of words, and is moſt agreeable when moſt familiar. But tho' lofty phraſes are here improper, the ſtyle muſt not therefore ſink into meanneſs: and to prevent its doing ſo, an eaſy complaiſance, an open ſincerity, and unaffected good-nature, ſhould appear in every place. A letter ſhould wear an honeſt, chearful countenance, like one who truly eſteems, and is glad to ſee his friend; and not like a fop admiring his own dreſs, and ſeeming pleaſed with nothing but himſelf.

Expreſs your meaning as briefly as poſſible; long periods may pleaſe the ear, but they perplex the underſtanding. Let your letter abound with thoughts more than words. A ſhort ſtile, and plain, ſtrikes the mind, and fixes an impreſſion; a tedious one is ſeldom clearly underſtood, and never long remembered.

But

But there is ſtill ſomething requiſite beyond all this, towards the writing a polite and genteel letter, ſuch as a gentleman ought to be diſtinguiſhed by; and that is an air of good breeding and humanity, which ought conſtantly to appear in every expreſſion, and give a beauty to the whole.

By this, I would not be ſuppoſed to mean, overſtrained or affected compliments, or any thing that way tending; but an eaſy, genteel, and obliging manner of addreſs, a choice of words which bear the moſt civil meaning, and a generous and good-natured complaiſance.

What I have ſaid of the ſtyle of your letters is intended as a direction for your converſation alſo, of which your care is neceſſary, as well as of your writing. As the profeſſion allotted for you will require you to ſpeak in public, you ſhould be more than ordinarily ſolicitous how to expreſs yourſelf, upon all occaſions, in a clear and proper manner, and to acquire a habit of ranging your thoughts readily, in apt and handſome terms; and not blunder out your meaning, or be aſhamed to ſpeak for want of words. Common converſation is not of ſo little conſequence as you may imagine; and if you now accuſtom yourſelf to talk at random, you will find it hereafter not eaſy to do otherwiſe.

I wiſh you good ſucceſs in all your ſtudies, and am certain your capacity is equal to all your father's hopes.

Conſider, the advantage will be all your own; and your friends can have no other ſhare of it, but the ſatisfaction of ſeeing you a learned and a virtuous man.

I am,

Sir,

Your affectionate Friend

and humble Servant,

B.

(No. 9.)

ALL are but parts of one ſtupendous whole.
Whoſe body Nature is, and God the ſoul;
That chang'd thro' all, and yet in all the ſame,
Great in the earth, as in th' ætherial frame,
Warms in the ſun, refreſhes in the breeze,
Glows in the ſtars, and bloſſoms in the trees,
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unſpent.
Breathes in our ſoul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt ſeraph that adores and burns;
To him no high, no low, no great, no ſmall;
He fills, he bounds, connects, and equals all.

Ceaſe then, nor ORDER imperfection name:
Our proper bliſs depends on what we blame.
Know thy own point: this kind, this due degree
Of blindneſs, weakneſs, heav'n beſtows on thee.
Submit—In this, or any other ſphere,
Secure to be as bleſt as thou canſt bear:
Safe in the hand of one diſpoſing power,
Or in the natal, or the mortal hour.
All Nature is but Art, unknown to thee;
All Chance, Direction, which thou canſt not ſee;
All Diſcord, Harmony, not underſtood;
All partial Evil, univerſal Good:
And, ſpite of Pride, in erring Reaſon's ſpite,
One Truth is clear, Whatever IS, is RIGHT.

Pope's Eſſay on Man.

On Happineſs.

O Happineſs; our being's end and aim!
Good, pleaſure, eaſe, content! whate'er thy name:
That ſomething, which ſtill prompts th' eternal ſigh;
For which we bear to live nor fear to die:
Which ſtill ſo near us, yet beyond us lies;
O'erlook'd, ſeen double, by the fool and wiſe.
Plant of cœleſtial ſeed! if dropt below,
Say in what mortal ſoil thou deign'ſt to grow?
Fair opening to ſome court's propitious ſhrine?
Or deep with diamonds in the flaming mine?
Twin'd with the wreaths *Parnaſſian* laurels yield?
Or reapt in iron harveſts of the field?——

Aſk of the learn'd the way, the learn'd are blind:
This bids to ſerve, and That to ſhun mankind.
Some place the bliſs in action, ſome in eaſe;
Thoſe call it pleaſure, and contentment Theſe:—
Take nature's path, and mad opinions leave;
All ſtates can reach it, and all heads conceive:
Obvious her goods, in no extreme they dwell,
There needs but thinking right, and meaning well,
And mourn our various portions as we pleaſe,
Equal is *common Senſe* and *common Eaſe*——

Order is heaven's firſt law; and this confeſt,
Some are, and muſt be, greater than the reſt,
More rich, more wiſe; but who infers from hence,
That ſuch are *happier*, ſhocks all common ſenſe.—
Know, all the good that individuals find,
Or God of nature meant to mere mankind:
Reaſon's whole pleaſure, all the joys of ſenſe,
Lie in three words, Health, Peace, and Competence.

Pope's Eſſay on Man.

(No. 10.)

BUT moſt by NUMBERS judge a poet's ſong,
And ſmooth or rough, with them, is right or wrong,
In the bright muſe though thouſand charms conſpire,
Her voice is all that tuneful fools admire;
Who haunt Parnaſſus but to pleaſe their ear,
Not mend their minds; as ſome to church repair,
Not for the doctrine, but the muſic there.
Theſe equal ſyllables alone require,
Tho' oft the ear the open vowels tire;
While expletives their feeble aid do join;
And ten low words oft creep in one dull line.
While they ring round the ſame unvary'd chimes,
With ſure returns of ſtill expected rhimes,
Where e'er you find the cooling weſtern breeze,
In the next line, it whiſpers thro' the trees,
If cryſtal ſtreams with pleaſing murmurs creep,
The reader's threat'ned (not in vain) with ſleep.
Then, at the laſt and only couplet fraught
With ſome unmeaning thing they call a thought,
A needleſs Alexandrine ends the ſong,
That like a wounded ſnake, drags its ſlow length along.
Leave ſuch to tune their own dull rhime, and know
What's roundly ſmooth, or languiſhingly ſlow;
And praiſe the eaſy vigour of a line,
Where Denham's ſtrength, and Waller's ſweetneſs join.
True eaſe in writing comes by art, not chance,
As thoſe move eaſieſt who have learn'd to dance.
'Tis not enough no harſhneſs gives offence,
The ſound muſt ſeem an echo to the ſenſe.
Soft is the ſtrain when Zephyr gently blows,
And the ſmooth ſtream in ſmoother numbers flows;
But when loud ſurges laſh the ſounding ſhore,
The hoarſe, rough verſe, ſhould like the torrent roar.
When Ajax ſtrives ſome rock's vaſt weight to throw,
The line too labours, and the words move ſlow;

Not

Not ſo, when ſwift Camilla ſcours the plain,
Flies o'er th' unbending corn, and ſkims along the main.
Hear how Timotheus' vary'd lays ſurpriſe,
And bid alternate paſſions fall and riſe,
While at each change, the ſon of Lybian Jove
Now burns with glory, and then melts with love:
Now his fierce eyes with ſparkling fury glow,
Now ſighs ſteal out, and tears begin to flow.
Perſians and Greeks, like turns of nature found,
And the world's victor ſtood ſubdu'd by ſound!
The power of muſic all our hearts allow;
And what Timotheus was, is Dryden now.

Pope's Eſſay on Criticiſm.

(No. 11.)

SO when the firſt bold veſſel dar'd the ſeas,
High on the ſtern the Thracian rais'd his ſtrain,
While Argo ſaw her kindred trees
Deſcend from Pelion to the main;
Tranſported Demi-gods ſtood round,
And men grew heroes at the ſound,
Enflam'd with glory's charms:
Each chief his ſeven-fold ſhield diſplay'd,
And half unſheath'd the ſhining blade:
And ſeas, and rocks, and ſkies rebound
To arms, to arms, to arms.

But when through all th' infernal bounds
Which flaming Phlegeton ſurrounds,
Love, ſtrong as death, the poet led
To the pale nations of the dead,
What ſounds were heard,
What ſcenes appear'd,
O'er all the dreary coaſts!

Dreadful gleams,
Diſmal ſcreams,
Fires that glow,
Shreeks of woe,
Sullen moans,
Hollow groans,
And cries of tortur'd ghoſts!
But hark! he ſtrikes the golden lyre:
And ſee the tortur'd ghoſts reſpire,
See ſhady forms advance!
Thy ſtone, O Siſiphus ſtands ſtill,
Ixion reſts upon his wheel.
And the pale ſpectres dance!
The Furies ſink upon their iron beds,
And ſnakes uncurl'd hang liſt'ning round their heads.

By the ſtreams that ever flow,
By the fragrant winds that blow
O'er th' Elyſian flowers,
By thoſe happy ſouls who dwell
In yellow meads of Aſphodel,
Or Amaranthine bowers,
By the hero's armed ſhades,
Glittering thro' the gloomy glades,
By the youths that died for love,
Wand'ring in the myrtle grove,
Reſtore, reſtore Eurydice to life;
Oh take the huſband, or return the wife!
He ſung, and hell conſented
To hear the poet's prayer;
Stern Proſerpine relented
And gave him back the fair.
Thus ſong could prevail
O'er death and o'er hell,
A conqueſt how hard and how glorious!
Tho' fate had faſt bound her
With Styx nine times round her,
Yet muſic and love were victorious.

But

But ſo[illegible], too ſoon, the lover turns his eyes:
Again ſhe falls, again ſhe dies, ſhe dies!
How wilt thou now the fatal ſiſters move?
No crime was thine, if 'tis no crime to love.
Now under hanging mountains,
Beſide the falls of fountains,
Or where Hebrus wanders,
Rolling in Meanders;
All alone,
Unheard, unknown,
He makes his moan,
And calls her ghoſt,
For ever, ever, ever loſt!
Now with Furies ſurrounded,
Deſpairing, confounded,
He trembles, he glows,
Amidſt Rhodope's ſnows:
See wild as the winds, o'er the deſert he flies:
Hark! Hæmus reſounds with the Bacchanels cries—
——Ah ſee, he dies;
Yet even in death Eurydice he ſung,
Eurydice ſtill trembled on his tongue,
Eurydice the woods,
Eurydice the floods,
Eurydice the rocks and hollow mountains rung.

Pope's Ode on St. Cecilia's Day.

(No. 12.)

O THOU great arbiter of life and death!
Nature's immortal immaterial ſun!
Whoſe all-prolific beam late call'd me forth
From darkneſs, teeming darkneſs, where I lay
The worms inferior, and, in rank, beneath
The duſt I tread on, high to bear my brow,

To

To drink the ſpirit of the golden day,
And triumph in exiſtence; and could'ſt know
No motive, but my bliſs; and has ordain'd
A riſe in bleſſing! with the *Patriarch's* joy;
Thy call I follow to the land unknown;
I truſt in Thee, and know in whom I truſt;
Or life, or death is equal; neither weighs:
All weight in this—O let me live to Thee!

Young's Night-Thoughts.

(No. 13.)

The Fall of Cardinal Wolſey.

WOLSEY.

FAREWEL, a long farewel to all my greatneſs!
This is the ſtate of man; to-day he puts forth
The tender leaves of hope; to-morrow bloſſoms,
And bears his bluſhing honours thick upon him;
The third day comes a froſt, a killing froſt,
And when he thinks, good eaſy man, full ſurely
His greatneſs is a ripening, nips his root;
And then he falls as I do. I have ventur'd,
Like little wanton boys that ſwim on bladders,
Theſe many ſummers, in a ſea of glory;
But far beyond my depth: my high-blown pride
At length broke under me; and now has left me,
Weary, and old with ſervice, to the mercy
Of a rude ſtream, that muſt for ever hide me.
Vain pomp and glory of the world, I hate ye;
I feel my heart new-open'd. Oh, how wretched
Is that poor man that hangs on princes favours;
There is, betwixt that ſmile which we aſpire to,

That ſweet regard of princes and our ruin,
More pangs and fears than war and women know;
And when he falls, he falls like Lucifer,
Never to hope again. *Shakeſpeare.*

(No. 14.)

The Univerſal Prayer.

FATHER of all! in every age,
In ev'ry clime ador'd,
By ſaint, by ſavage, and by ſage,
Jehovah, Jove, or Lord!

Thou great firſt cauſe, leaſt underſtood,
Who all my ſenſe confin'd
To know but this, that thou art good,
And that myſelf am blind.

Yet gave me, in this dark eſtate,
To ſee the good from ill;
And binding nature faſt in fate,
Left free the human will.

What conſcience dictates to be done,
Or warns me not to do,
This teach me more than hell to ſhun,
That, more than heav'n purſue.

What bleſſings thy free bounty gives,
Let me not caſt away;
For GOD is paid when man receives,
T' enjoy is to obey.

Yet not to earth's contracted ſpan
Thy goodneſs let me bound,
Or think thee LORD alone of Man,
When thouſand worlds are round.

Let

Let not this weak, unknowing hand
  Preſume thy bolts to throw,
And deal damnation round the land,
  On each I judge thy foe.

If I am right, thy grace impart,
  Still in the right to ſtay;
If I am wrong, oh teach my heart
  To find that better way.

Save me alike from fooliſh pride,
  Or impious diſcontent,
At aught thy wiſdom has deny'd,
  Or aught thy goodneſs lent.

Teach me to feel another's woe,
  To hide the fault I ſee;
That mercy I to others ſhow,
  That mercy ſhow to me.

Mean tho' I am, not wholly ſo,
  Since quick'ned by thy breath:
Oh lead me whereſoe'er I go,
  Thro' this day's life or death.

This day be bread and peace my lot:
  All elſe beneath the ſun,
Thou know'ſt if beſt beſtow'd or not,
  And let thy will be done.

To thee, whoſe temple is all ſpace,
  Whoſe altar, earth, ſea, ſkies!
One chorus let all Beings raiſe!
  All nature's incenſe riſe! *Pope*

FINIS.

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